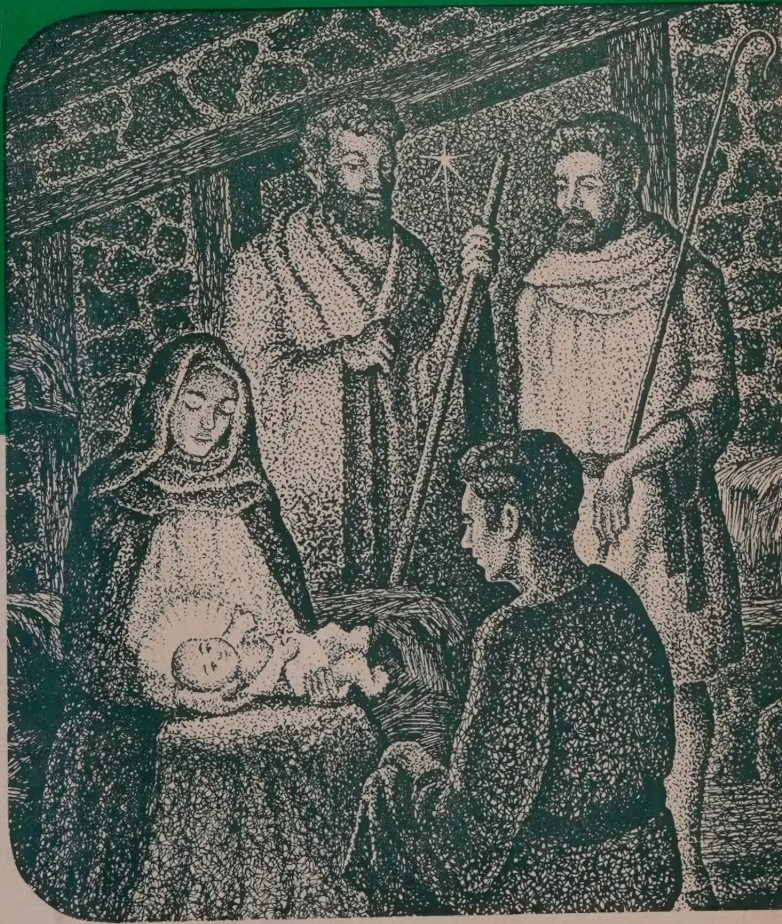


The LUTHERAN



HOLY NIGHT

Peace on earth, good will toward men

DECEMBER 21, 1949

Vol. 32, No. 12

5 CENTS



God Can Be Hidden

A PASTOR was trying to interest his congregation in greater benevolence giving. One man seemed especially opposed to any further increase. It was costing too much already," he said. "The more they get, the more they want," he said.

Nothing seemed to move him. After meditating and praying over this for some time the pastor went to see the man. They discussed benevolence needs. But the man always came back to the question of the cost.

"We are told that gold often blinds the eyes," the pastor said. "Maybe we're holding the money so close to our eyes that all else is shut out and we can't see what the money will do."

"That may be so, pastor," the man replied. "But I don't see it. I can't see all this asking for money."

The pastor took a piece of white paper from the man's desk and on it wrote GOD. "Can you see that?" he asked.

"Certainly I can see that. It is GOD. What's that got to do with it?"

Taking a quarter from his pocket the pastor placed it over the word GOD. "Can you see GOD now?" he asked.

"Why, no, not now. The money covers it."

"Suppose you pray over this before you finally decide what to do. I'll see you Sunday." And as he said this the pastor went out the office door, leaving the quarter where he had placed it.

The man and his increased contribution were both in church on Sunday.

W. R. SIEGART



The LUTHERAN

News Magazine of the United Lutheran Church in America

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Next Week: IS RELIGION PROFITABLE? - By Ernest G. Heissenbittel

THE CHURCH IN THE NEWS

Time out for Christmas

This week practically everyone in America was at least slightly excited because Christmas was coming.

Mrs. Ethel Phelps Hawley in West Hartford, Connecticut, was trying to persuade churches to turn on their lights each evening from Dec. 24 to 26. In Bethlehem, Pennsylvania, 38 miles of wire had been strung up to carry current to Christmas lights along the streets in a 41-block area.

In Los Angeles the Faith Lutheran Sunday school wasn't going to give the children Christmas candy, but would send 250 pounds to European children. In New York City a company of Lutheran women had filled a large supply of Christmas stockings to give to all incoming DP children during late December.



BIG-CITY CHRISTMAS TREE
In New York's Washington Square

The National Association of Greeting Card Publishers said 300 million Christmas cards which Americans were sending friends this year were imprinted with Christian pictures or symbols. An eight-mile Christmas parade was witnessed by 150,000 people who thronged into Rockford, Illinois, this month. A Christmas story pageant was sponsored by Protestant and Roman Catholic churches, plus the Chamber of Commerce.

Radio shows were ready to go on the air. The American Broadcasting network on Christmas Eve was going to present "Christmas Story," a nine-part cantata, sponsored by the Protestant Radio Commission. It also had "The Prince of Peace" on its "Greatest Story Ever Told" programs of Dec. 18 and 25.

Questions about Christmas

"PUT CHRIST BACK IN CHRISTMAS," said 1,200 posters placed in Milwaukee streetcars and buses by a Roman Catholic women's organization.

"A tendency toward commercialization of Christmas" was censured by the Wisconsin Lutheran Men of America. Four clergymen in Portland, Oregon, protested that merchants were playing Christmas carols to get their customers in a mood to buy. In Hagerstown, Maryland, City Attorney Francis Urner wouldn't let stores broadcast carols from loudspeakers in the streets. They were making a hopelessly jumble of noise by competing with one another.

In some public schools there was a Christmas carol problem. Rabbi Meir Lasker, president of the Board of Rabbis of Philadelphia, had asked School Superintendent Louis P. Hoyer that Jewish



CHRISTMAS DECORATION IN JAPAN
U.S. Army chapel at Yokohama

children be excused from taking part in Christian songs during school celebrations. In Chelsea, Massachusetts, a public hearing was held Dec. 15 on the Christmas carol question in the schools. "My son is very unhappy when his classmates ask him why he doesn't join in singing Christmas carols," a Jewish mother protested.

In Bennington, Vermont, the council of churches suggested that Christmas drinking parties in factories be discouraged this year. Ernest I. Pugmire of the Salvation Army in New York City wanted business executives to curb the consumption of liquor at Christmas parties in city offices.

Christmas gift for Palestine

"Ring a Christmas Bell in Bethlehem," Church World Service recommended. Funds were being gathered in church offerings at Christmas for relief of refugees. There are 35,000 Christian Arab

refugees in Bethlehem. Total number of Arabs displaced from their homes in Palestine is estimated at 652,000.

Children were born to mothers lying under trees or in caves and tombs in Bethlehem in 1949, reported Yusif El-Bandak.

Gifts of clothing, food, and medicine were being sent to Arab refugees in Palestine by Lutheran World Relief. "We have saved many, many lives," wrote Dr. Edwin Moll (*see page 12*). A shipment of 15,000 pairs of used shoes sent by Lutherans in October had been a welcome Christmas gift. A \$10,000 shipment of medical supplies had gone to Palestine in September, and another in November valued at \$5,000.

The Israeli government said it would open the five-mile road from Jerusalem to Bethlehem for pilgrims wishing to make the journey this Christmas. It wasn't certain that the Jordan government would permit pilgrims to cross the border.

UN takes over Jerusalem problem

Somebody at least as wise as King Solomon would have to be found to be the governor of Jerusalem. If no such individual is located, the United Nations trusteeship council could not succeed in its new job of administering the Jerusalem area as a tiny international state.

Arabs who hold the old city of Jerusalem, and Jews who hold the new city, have expressed loud unwillingness to yield control to the United Nations. The new state of Israel had been struck a heavy blow by the UN decision to take over Jerusalem, said Moshe Sharett. "Its very heart is to be cut from its living body," he told the UN Assembly.

Decision of the UN Assembly to internationalize Jerusalem was made on Dec. 9 by a 38 to 17 vote. All Arab

states except Jordan favored the decision. Soviet satellite states also favored it. Balance of power was swung by the Latin American countries which had been influenced by the attitude of the Vatican. "The tradition of my country which is widely Catholic could not but react favorably to the idea of internationalization," said Argentine delegate Rudolph Munoz. "We cannot in any respect disregard the dictates of our religious spirit."

The United States and Great Britain voted against the internationalization.

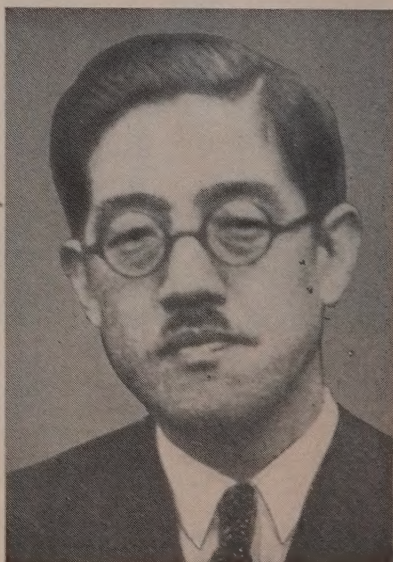
Strategy for East Asia

Communists were knocking at the door all over East Asia. They had conquered China. Their troops were along the Indo-China border. They held North Korea. Their propaganda had penetrated Burma, India, Pakistan.

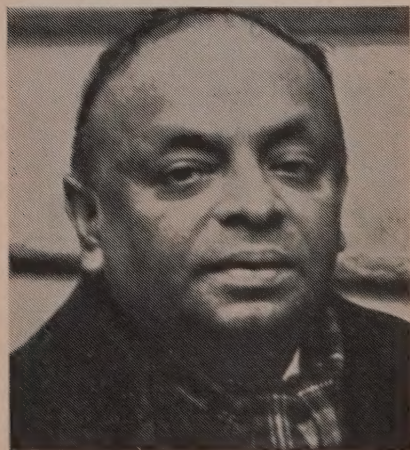
This month Protestant Christians of East Asia sent delegates to a strategy conference held Dec. 4-11 at Bangkok in Thailand. Among Lutheran delegates were Dr. Rajah B. Manikam, secretary

of the Christian Council of India and Pakistan, and Rev. Kiyoshi Hirai, president of the Lutheran Church of Japan.

Chinese had yielded to Communists, explained Dr. Siu Choh Leung, because they were disgusted with the corruption



PRESIDENT KIYOSHI HIRAI
Represented Japanese Lutherans



DR. RAJAH MANIKAM
Reported discrimination

of the Nationalist government. They had no third party which they might have supported instead of the Nationalist or Communist parties. They were attracted by the moderate character of recent Communist policy in China. And they wanted peace at any price.

To win Chinese to the Christian faith said Dr. Siu, "we must outthink, outlive and if necessary outdie the Communists."

The new constitution of India guarantees Christians religious liberty, said Dr. Manikam. But there have already been instances of discrimination against Indian Christians. The "untouchables" (Harijans) who receive support from the

government are excluded from such aid if they become Christians.

The Bangkok meeting had been planned by the World Council of Churches and the International Missionary Council.

Details of Christian strategy worked out for East Asia by the conference were not reported. The big fact was that the churches of the Orient—brought into existence through the work of an army of missionaries—were now obliged to plan for their future themselves. They were making a good beginning by standing together to face common problems.

They had a little shadow

Wherever Protestant Christians of the world gather for important conferences, up bobs the American fundamentalist leader, the Rev. Carl McIntyre of Collingswood, N. J. He and his disciples try to get into the spotlight of publicity.

A week before the Amsterdam assembly at which the World Council of Churches was formed in 1948, the McIntyre group met in Amsterdam to form an International Council of Churches. Last July when Protestants of Latin America had a major conference at Buenos Aires, McIntyre & Company tried to crash the gate, then went off and set up a rival conference.

At Bangkok this month Dr. McIntyre and 16 followers were on hand. They said they had come to tell the national churches of Southeast Asia that the World Council churchmen are not Bible-believers and are Communist fellow-travelers. In editorials, cartoons, and press releases the McIntyre group sought publicity for what they called their "Battle of Bangkok."

"The cause of Christ was offended by their unfounded charges, their sowing of discontent, their introduction of disunity,"

said a Bangkok conference report regarding the activities of Dr. McIntyre and his friends. "This group," said Dr. John Mackay, chairman of the International Missionary Council, "while paying lip tribute to the Bible and Jesus Christ, represents an unbiblical Christianity." While claiming to oppose communism, he said, "it carries on work with a Communist technique."

Pacifist is released

Larry Gara could go home for Christmas, said prison officials in Milan, Michigan. After serving six months of his 18-month jail sentence, the 27-year-old Quaker was paroled in custody of the U.S. Probation Office in Detroit.

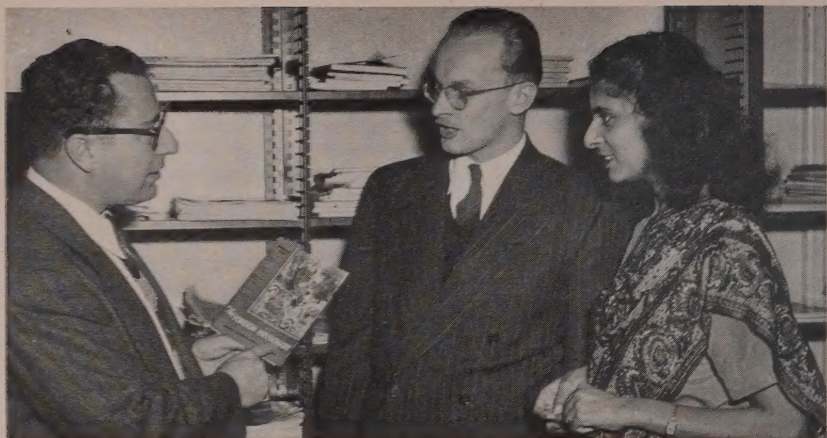
Gara had been found guilty of advising Charles Rickert not to register for the U.S. peacetime draft. Gara was an instructor at Bluffton, a Mennonite college in Ohio. Rickert, who had been a Bluffton student, was sentenced to 18 months in prison for refusing to register and has been paroled.

The 1948 draft law provided IV-E status, a deferred classification, for men who registered as conscientious objectors to military service. Through midsummer of 1949 there had been 6,439 men deferred as IV-E. About 50 were prosecuted for refusing to register.

In May 1949 the U.S. Department of Justice advised draft boards to fill out registrations for men who refused to do this themselves. This month the Federal Council of Churches executive committee agreed to request President Truman to grant a Christmas amnesty to all conscientious objectors still held in prison.

Journalists for the church

Most Protestant church papers are edited by people who have no professional training in journalism. This month



PIONEERS

Prof. Roland E. Wolseley of Syracuse University analyzes ULC publication, "The Foreign Missionary," for Missionary William A. Dudde and Miss Irene Singh of India

Syracuse University was on its way toward establishing a department in its school of journalism for people who wish to work for church papers.

First venture of Syracuse University in this field began in September. Its school of journalism organized a graduate-school course, upon the request of the Foreign Missions Conference, for Christian writers in overseas churches.

Six enrolled, two women from India, a man from Sierra Leone in West Africa, a man from British Guiana, an American woman under appointment as a missionary to the Philippines, and the Rev. William A. Dudde, who was for seven years a ULC missionary in Argentina.

Missionary Dudde, secretary of the Lutheran Church of Argentina until his return home on furlough in midsummer, is in training as a specialist in Spanish-language literature for church use.

Parochial school aid

In a few weeks the U.S. Congress would be in session, and was sure to have

on its hands some sort of proposal for federal school aid. This month the ULC Parish and Church School Board thought United Lutheran congregations should be alerted to the danger of federal aid for parochial schools.

"Determined attempts to authorize the use of public funds for the support of parochial schools" have been made, the Parish Board pointed out at its Dec. 7 meeting. The board went on to say that it believes "guidance should be given people for intelligent action as citizens."

The best way to give the guidance, thought the Parish Board, would be for the ULC Executive Board to "address a suitable statement on this matter to our congregations through their pastors." So the Parish Board unanimously agreed to ask the Executive Board for the statement.

Difficulty in youth work

Churches are having trouble getting their teen-agers together for meetings on weekdays, the Parish and Church School Board was told at its Dec. 7 meeting.

New champion in "Lutheran" subscriptions

Largest order for subscriptions ever received by THE LUTHERAN from any congregation came this month from Redeemer Church, Milwaukee.

Dr. A. A. Zinck, pastor of Redeemer Church, announced that the congregation would underwrite 803 subscriptions, enough to put THE LUTHERAN in every home in the parish. The big order was part of the Northwest Synod project to provide the church's official paper for its entire membership.

The problem wasn't new, but it had become increasingly hard to solve.

"Competitive forces in the home, school, and community life militate against the church's program for young people in any local congregation," said Staff Secretary Lawrence M. Reese. "Youth leaders constantly deplore the fact that there is 'no night in the week' available for their programs."

The youth division of the Parish Board was hard at work providing churches with attractive teaching materials. It was giving pastors and leaders advice on "revitalizing and re-establishing" youth programs in the congregations.

Weekday church school classes have not suffered as much from the U.S. Supreme Court decision in the Champaign case as had at first been expected, reported Staff Secretary Harner Middleswarth. After the court had outlawed released-time classes in public schools of Champaign, Illinois, church schools "excitedly closed," said Mr. Middleswarth. Now churches are considering reopening the schools.

"It is not too heartening, however, to find that frequently Jews and Roman Catholics are pushing for reopening, while Protestants have sometimes been apathetic to the challenge," Mr. Middleswarth said.

Resignation

Miss Eleanor M. Stelzner has resigned as associate secretary in charge of children's work, Dr. S. White Rhyne announced to the Parish and Church School Board this month. She has directed the "Children of the Church" work in the ULC for four years. The resignation takes effect Jan. 1.

Scholarship fund is planned

Twenty \$1,000 scholarships for United Lutherans who wish to enroll in ULC colleges are being planned by the church's Board of Education. They may be available in 1952, says Dr. Gould Wickey, the board's executive secretary.

The Board of Education decided at its Dec. 6-7 meeting to ask the United Lutheran Church for \$20,000 to develop a program of extension work at ULC colleges and seminaries. Seminaries would give courses to pastors in the Bible, methods of preaching, and contemporary theology. Colleges would offer courses in the Bible, Christian citizenship, psychology of religious education, ethics.

These courses would be offered in population centers where they would reach students who cannot enroll in seminary graduate schools or in the colleges.

The board heard at its December meeting that 14 ULC colleges now have an enrollment of 10,408 students in regular and special courses. This is double the 1939 enrollment. About 40 per cent of students enrolled are members of Lutheran churches. In 17 non-ULC colleges, 71 per cent of students enrolled are Lutherans.

World News Notes

Tito's star

THE STALIN-TITO feud threatens to extend into the heavens. Between 1937 and 1940 Soviet astronomers discovered three tiny asteroids and named them "Tito," "Yugoslavia," and "Beograd" (Belgrade). Astronomers might have saved themselves some embarrassment if they had been ordinarily polite, and left the naming to the International Astronomical Union. They didn't, and now they're stuck with their own choice.

Just how the Soviet may correct its error and remove this humiliation is hard to see. Months after Tito had declared his unforgivable independence of Soviet control, an authoritative publication of the Leningrad Institute of Theoretical Astronomy was issued, in which the little planets, discovered and named by the Soviet astronomers, continued to bear their original, but now unpopular names!

Arms and the east

LIFTING OF THE UN arms embargo from the nations of the Middle East has created a problem that affects American aid to the countries combined in the Atlantic Pact. The U.S. State Department—following the advice of Ralph Bunche who, as commissioner in that troubled area, had realized the danger of a full lifting of the embargo—thinks the situation should be kept under control. For that reason Britain, France and other industrial members of the Atlantic Pact are being asked for detailed information concerning the volume of their sales of arms to the Middle East.

The U.S. thinks it reasonable to ask for such information since these countries expect to benefit from the military aid program being sponsored by the U.S. Such aid could not be effective if the na-

tions benefiting should take advantage of the American provision of arms to sell their own production of arms at a profit to unstable nations in the Middle East.

Unemployment in steel

THE INTERNATIONAL Labor Office, located in Geneva, Switzerland, has issued a warning concerning unemployment. The warning is centered primarily on the iron and steel industry, whose rapid "technological advances" are "laying the basis for technological unemployment."

This means that labor-saving mechanical and chemical developments of this industry will progressively lead to serious permanent unemployment in the ranks of labor involved in iron and steel production. Naturally, though this is not included in ILO's report, this development would adversely affect labor in other industries.

The only remedy suggested is a "very great increase in the demand for steel products." However, the suggestion does not consider the cycle of higher prices required for steel products due to higher wages and shorter hours of work, higher taxes, and higher prices demanded by producers of finished steel commodities for the same reason, and the consequent decline in purchases by the ultimate consumer.

Freedom for Germans

U.S. HIGH Commissioner for Germany, John J. McCloy, is worried by a public-opinion survey of Germany recently submitted to him. Purporting to be a complete survey, it reports 67 per cent of the West Germans believe their newly erected Government is nothing but an Allied puppet.

The Allies should get a little consola-

tion from the further opinion that the Soviet-directed East German Government is still less favorable, since the same poll shows that 95 per cent of the votes recorded state that the self-styled "free democratic state" is a Russian puppet.

McCloy is disturbed because the Allies had gone far to transfer real powers to the West Germans instead of the string-haltered forms of procedure provided to the East Germans by the Soviet. It is natural that the Germans, viewing the outside world through the gates opening before them, should grow impatient. But open dissatisfaction may cause a reaction in France, Belgium, and Holland against greater privileges for Germany.

Trial by jury

THE U.S. SUPREME COURT is embarrassed by Louisiana's demand for a trial by jury before its august tribunal. There has been no trial by jury before this court for over 150 years, but early precedent seems to secure the right of Louisiana in its demand.

The case involves the ownership of tidelands areas off the coast of Louisiana in the Gulf of Mexico, which the federal government claims. In this case the state claims the right of trial by jury on the ground that the seventh amendment to the constitution preserves the right of jury trial in suits at common law where the value exceeds \$20, and that right is valid before the supreme court for a state.

The real source of embarrassment for the court lies in the absence of any modern procedure under which the justices of the court might preside over a jury trial. These have been lost, although there are precedents. Moreover, in the sumptuous appointments of the new Supreme Court building, there has been no provision for a jury box, let alone a proper place for witnesses and an audience.

Workers get longer hours

BRITAIN'S LABOR Government has a headache over the attitude of its labor unions. Some time ago it asked the union officials to present a firm decision on the most ticklish problems of "wage freeze" and "production speed-up." The general council of the TUC (Trades Union Congress) has now handed the problem back, together with a request for more information on "how severe Britain's economic crisis really is."

That bespeaks organized labor's doubt and suspicion of the government's purpose and procedure. They still think higher wages and shorter hours could and should be handed out. In the meantime Prime Minister Atlee has been cheered by the report of 10 large firms whose employees and management have agreed on plans to increase output.

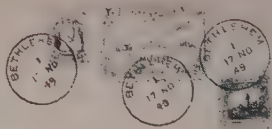
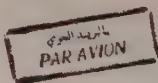
The workers of the Bristol Steel Service Co. offered definitely to work a 47-hour week instead of the 44 hours they had earlier wrested from management some time ago. Their only proviso was that "all wage savings would go to reduce the cost of the company's product."

This and that

WOMEN OF SYRIA are rejoicing in their new freedom. They were allowed for the first time to exercise the privilege of voting (Nov. 15) in Syria's constituent assembly election. . . . TRAVELING U.S. Congressmen have recently been coming away from Spain with the idea that that country should get some of the U.S. money she has asked for, Marshall Aid or otherwise. But European nations are still hostile to any aid for Spain. They remember what Franco did to help Hitler and Mussolini. . . . U.S. ARMY generals think a German army will be necessary in Europe in the event of another war.

—JULIUS F. SEEBACH

FROM THE ANCIENT CITY OF DAVID, THE BIRTHPLACE OF OUR LORD, COMES THIS LETTER REPORTING THE WORK LUTHERANS ARE DOING IN THE HOLY LAND IN 1949



POSTMARK: BETHLEHEM

*The Lutheran,
1228 Spruce St.,
Philadelphia 7, Pa
U.S.A.*

By ELIAS N. HADDAD

In the morning's mail to "The Lutheran" office came a letter from Bethlehem, bearing postage stamps of King Abdullah's "Hashemite Kingdom of the Jordan." Since the end of the British mandate in Palestine, the ancient Judean village is under Arab rule.

Mr. Haddad was for 50 years in Jerusalem as headmaster of the Syrian Orphanage, a Lutheran institution and the largest training school for boys in the Middle East. The orphanage buildings were taken by Jewish armed forces March 17, 1948, and have not been returned to church control. It is possible that the orphanage may be relocated in Bethlehem, which now contains the largest colony of Arab Christians in Palestine.

For readers of "The Lutheran" Mr. Haddad has interviewed Dr. Edwin Moll, who returned to Palestine in early summer, 1949, as representative of the Lutheran World Federation. Lutherans are conducting a large-scale relief program among refugees in Palestine and adjoining areas.

I WENT TO SEE Dr. Edwin Moll after his return from the States and found him full of energy and liveliness. He told me he did not intend to stay in Lebanon. He seemed most anxious to reach Jerusalem and direct his work from there.

Five questions were put before Dr. Moll. To each of them he gave a complete and satisfying answer.

1) WHAT HAVE you done so far in the educational field?

* The Lutheran World Federation gives education the prime importance after spiritual matters. A school for both girls and boys among the refugees was opened on the Mount of Olives, another in Beit Sahur, and a third in the Old City of Jerusalem.

Preparations are going ahead for the transfer of the Syrian Orphanage from Lebanon to Bethlehem. We also intend to reopen Talitha Kumi Girls' orphanage and Beit Jala's school in the near future.

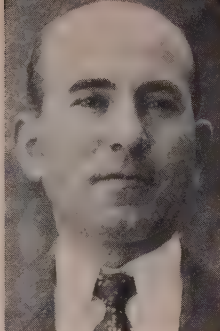
2) WHAT HAS been done to provide religious services?

Two churches, the Ascension Church on the Mount of Olives and the Church of the Saviour in Jerusalem, were reopened after having been closed for eight years. It is worth noting that the congregations of these churches, and the churches in Bethlehem and Beit Jala, are increasing in number.

This is due primarily to an increase in the populations of these towns on account of the coming of the refugees. Sunday school work is increasing too, not to mention the ever-growing number of confirmed youth and other encouraging signs. Meanwhile all necessary repairs to our church buildings were made. Clinics providing medical treatment were started in Jerusalem, Beit Jala, and Beit Sahur.



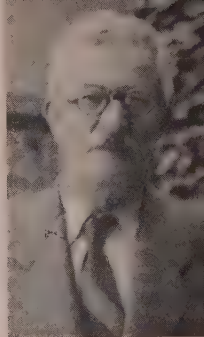
HERMANN SCHNELLER



DAOUD HADDAD



H. MELIKIAN



T. CANAAN

These are leaders in Lutheran work in Palestine. Pastor Schneller is in charge of educational affairs and youth work for the Lutheran World Federation. Mr. Daoud Haddad is pastor of the Arab Lutheran congregation in Jerusalem. Mr. Melikian is assistant director of the Near East Branch of the LWF. Dr. Canaan is a physician, in charge of the clinics and distribution of medical supplies among refugees

3) HAS THE LWF participated in relief work?

Yes, we did. We have distributed big quantities of clothes and footwear in parts of Lebanon, Syria, Transjordan, and the Holy Land. A large number of blankets and various quantities of food stuffs were also given away. Relief work is continuing.

4) WHAT ARE your plans for the future?

When we have received back all Lutheran World Federation properties we shall expand our work to the prewar standard, and if possible more than that. The LWF has already sent a student to the States to study theology. We intend to open a theological seminary in this country and have students graduate here rather than go abroad.

5) WHO is helping you in your work?

For matters of the church itself I am having the help of Propst Doering who is at present in Lebanon. The educational work is in the hands of Dr. Schneller, whose wife is in charge of the household of the orphanage at Bethlehem. We are

still awaiting the arrival of Miss Schneller who is expected to help in the management of the hostel. The principal administrative power, however, lies in the hands of an executive committee of the Lutheran community itself.

WHEN DR. MOLL arrived in this coun-



DR. EDWIN MOLL

Director of LWF Near East Branch

try three years ago to examine the situation of the Lutheran missionary station on behalf of the Lutheran World Federation, he found the whole organization without financial support. Church workers were overworked, as they had to teach in order to earn their living. Most of the educational institutions were closed.

At once Dr. Moll called all Lutheran workers back into service and guaranteed their salaries so they could devote all their time to the service of the community. This was the starting step in the reorganization of the work.

The next step was to gather together the members of the Lutheran community. This was hard work but it was done successfully. Some members were already thinking of joining other churches, but the arrival of the representative of the LWF put an end to this. LWF put an interest in this part of the world in the nick of time, and saved the whole Lutheran church in the Holy Land from being scattered in other churches.

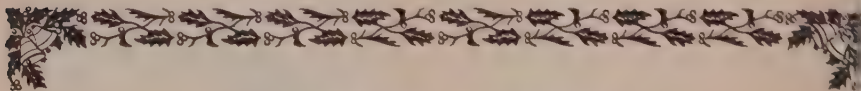
People in this part of the world have

been impressed by the good services rendered by this wonderful organization. This service was not confined to church work, but extended to relief work offered with disregard for nationality or religion.

IT WAS A SERIOUS risk indeed on the part of Dr. Moll to live in Jerusalem while fighting was raging, in a room which served as a bedroom, a sitting room, and a study. This way of living saved rooms for refugees.

Twice the Lutheran representative was miraculously saved, first when a mortar bomb hit the roof of the building in which he was living and a second time when a mortar bomb exploded and killed a refugee in front of the building.

This slim but very energetic man fulfilled his task to its best. His work would indicate that he has spent years in the East, while in fact he did not. Dr. Moll is a perfect example of the hard-working sons of Uncle Sam. This is undoubtedly due to his talent and wide experience in the field and his love for his church.



WHITE CHRISTMAS

By A. R. CALTOFEN

A traveler reports on Christmas morning amid ice and snow in the far north

HIGH UP IN THE Swedish forests, near the border of Lapland, I was in a world-forgotten village under the Oviksfjall. It was still pitch-dark. The Yuletide ceremony would not begin for about an hour, I thought. But I already heard in the next room the low scratching of fingernails. Soft, impatient ones. And then hard, energetic ones.

The ice-ferns were all too thick. Again there was that scratching and scraping. The frost did not allow the peepholes to be kept open for more than a minute.

I had just crept out of my bed under the alcove when the old hunter brought in the coffee for me. He spoke only a few words as usual. But this time with touching solemnity he at once pulled back the

crochet-curtains from the ice-covered window-panes and set up a row of candles, especially big ones. The candles appeared to be conscious of their honor. How they shone and crackled. And there was a smell of wax and honey.

OUTSIDE EVERYTHING was soft and heavy with snow, even the sky and the air. The snow took great pains to light the dark a bit. Now and again the mysterious gleam of northern light passed quickly over the wide plain, but it only made the darkness more strongly felt.

By and by the little village street began to reveal itself clearly to the view. There was a row of candles in all windows, behind all windows. Most of them made the thick icicles glitter. Elsewhere only shadows were visible. The pine forest stood white and silent, as if in expectation. The birch trees on the village street softly clinked as if they trembled.

Then bells began to ring. Muffled and yet powerful, near and yet unreal. But still more unreal appeared the light which shortly after flashed up in the wood. Like a wild conflagration in a forest, like a celestial fire. And then it hurried past. At first only like a shining band in the drizzling snow. By and by one thing after the other could be recognized: the blazing pitch fires in gigantic copper pans on the gorgeous sledges of the farmers.

Flying runners, high, light figures, neighing horses tossing their heads, even while galloping, to make the little bells ring out more loudly. And again and again silver-blue-red, silver-blue-red. All was steeped in the warm-golden hue.

IN A SHORT TIME the snow, covering the small square in front of the church, was changed into shining ice under the stamping of many feet, which in spite of felt boots and sacks full of hot plum-stones, had nearly become stiff. The

horses steamed under their covers and scratched the ground with their hoofs in excitement. Most of them were noiseless. They wore thick snowshoes. They came across the lake. The sleighbells sang. Nobody spoke a word.

Beards and brows hung full of ice. And in the light-blue eyes under the high fur caps shone childlike piety as well as pleasure in the splendid race run by the drivers in their sledges. Meanwhile from under shapeless, thick fur coats appeared glowing cheeks and glaringly colored gloves. By and by the women and children belonging to them disappeared among the crowd in the twilight.

When they reached the open church door, where a flood of light poured out, the splendour of their costumes presented itself to the view. Yet nobody looked at what others were wearing. They all gazed at the host of candles inside. In front of each seat a candle was fixed. When the draught blew, all the little flames bent forward as if they knelt toward the child in the manger, standing on the altar. Tiny, plain and, perhaps for that reason so touching.

The people stood like a wall. I was a stranger. Nobody took any notice of me. All of them were spellbound by the golden gleam of the many candles, and their hearts were filled with devotion. The young minister had to give his sermon with the doors open. Then a tune was played on a violin. Its thin voice led the melody. After a short period of coughing and clearing throats all these shy people began to sing. From their mouths clouds of steam poured forth, and with them the old, familiar Christmas carols. Sometimes the crowd sang one or two words slower than the violin played. I thought it all incomparably beautiful.

ON THE WALLS of the ancient village

church dark shadows were indistinctly moving like ghosts. I saw on one wall a Danish coat-of-arms amidst its knights, a symbol of the past Danish-Norwegian dominance in this region. Beside it was a slender Madonna and faded pictures of saints. Round about the walls were strangely entwined pillars, worm-eaten wood reliefs, century-old masterpieces of art produced in the homes of Jamtland. And among all this were those quiet, solemn folk, with the deep runes of life in their faces and the gleam of Christmas in their dreaming eyes.

Never again have I experienced a silent prayer in such an extreme silence. The

horses outside were heard chewing; they ate the bark of the mountain ash, for them a favorite food. There were even heard the ptarmigans in the wood.

And beside me I heard, soft like breath, the whispered words: "*Fitta nu har.*" A little boy, with his head bent back, stood among the grownups and glanced wonderingly at a little blue angel blowing a trumpet up there in the timber-work under the ceiling. I looked at him and smiled. He shyly folded his hands with reverent gravity. A golden star amidst the beams suddenly began to sparkle. I felt I was standing under the star of Bethlehem.



THUMBS DOWN ON THE JONES FAMILY

By VIRGINIA VEEDER WESTERVELT

THE SCENE is an American family home on the night before Christmas. Grandma Jones is baby-sitting, while her daughter-in-law has gone out to do some last-minute shopping. Grandma is knitting feverishly, trying to finish a mitten. The children can be heard asking if it's time for Santa Claus yet.

Mother Jones comes in, exhausted. She couldn't find what she wanted. She had to pay more than she should have. And now, instead of going to bed, she has to stuff the turkey.

Ed Jones brings in a sad-looking Christmas tree, all he could find at this late date, and goes down cellar to hunt for the standard but can't find it.

Uncle Jo, who has been a department-store Santa Claus, returns, his only comment a fervent, "Thank goodness that's over for another year."

Aunt Agnes is doing up presents, and addressing Christmas cards. "Oh, why did they bother to send us one?" she laments. "Now it's so late they'll know I only sent them one because they sent us one."

The mailman delivers a last bunch of mail. His melancholy "Merry Christmas, I suppose," comes from the depths of his aching feet.

At midnight the last package is hastily wrapped and shoved under the scarecrow Christmas tree, with its dilapidated decorations and colored light bulbs which have burned out and will not light. When Christmas is over the next day, the Jones family will echo Uncle Jo's "Thank heaven that's over."

WHAT IS WRONG with the Jones family and what could be done to insure a "real"

Christmas? The Jones family left everything until the last minute. There would have been no frayed tempers if they had not worn themselves out trying to do everything at once. If the presents, cards, decorations had been attended to gradually, the Jones family could have approached Christmas Eve in the spirit of tranquillity and reverence, not in a rush of activity and exhaustion.

THE CHRISTMAS season should be joyous and full of fun, with special food, gay decorations, and family traditions, but we should not smother the manger in tinsel and cellophane. The Christ Child and His spiritual significance must be brought out to the center of our thinking, instead of being kept in the background behind Santa Claus and plum pudding. Midnight on Christmas Eve, instead of being bedtime for the weary, might so much more effectively be the time for a candlelight service in a church.

WE MIGHT KEEP in mind too, that even the decorations we use, the poinsettia, the holly and the mistletoe, have a Christian heritage. The "flower of the holy night," as the poinsettia is called by the people of Mexico, was the answer to a little girl's tears and her prayer that she might have a gift to bring to the Christ Child on

Christmas Eve. Where her tear drops touched the ground, according to the story, a plant with wonderful scarlet petals appeared, and she had her gift to leave on the altar.

The holly with its prickly points is the link between the birth of the Saviour on Christmas, and His sacrifice on Calvary, where He wore the crown of thorns.

And the mistletoe, which has become such a gay challenge to both old and young romantics, was used years ago to adorn church altars. Originally it was thought by the druids to have unusual healing powers, and when it was adopted by the Christians, mistletoe became symbolical of the healing powers of Jesus.

When we are aware of these legends, the traditions associated with Christmas take on real significance. Even the giving of gifts goes back to the first gifts to the infant Jesus, of gold, frankincense and myrrh.

WE DO NOT need to be like the Jones family. We can approach the Christmas season with serenity, if we put the Christ Child first, and start our secondary preparations early enough so that our thoughts on Christmas Eve are not turbulent and tense, but tranquil, and full of good will toward men.

A LEGEND FOR CHRISTMAS

"Behold, thy king cometh unto thee"

By WILLIAM C. BERKEMEYER

IN MEDIAEVAL DAYS, when lords and kings ruled with absolute sway over the affairs of men, a certain king sent messengers to a remote city in the hill country of his domain, announcing that on an appointed day he was coming to visit,

and bidding the people prepare appropriately for his coming. As soon as his intention became known to the courtiers and advisors of his own court, they began calling upon their lord advising him against making that visit.

All of them had the same story: The city was dirty and full of disease. Its people were crude boers and immoral thieves and rebels. There would be no safe place for the king to stay, no place clean enough, no food fit for a king, no people courteous and loyal enough to entertain him.

After pondering the matter for a few days, the king came to a decision. He would take a few trusted companions upon what would appear to be a hunting trip. Instead, he would approach that city in disguise and make a visit to see for himself what conditions there were like. This he did, entering the city gate one day near sundown, garbed as a most humble woodsman.

IT DID NOT take him long to discover that the place was every whit as dirty and foul and immoral as it had been reported. The people, however, apprized of the coming of their king—were preparing for it in their own inadequate and almost laughable way.

Thus the disguised king had no difficulty hiring himself out in the house where, as king, he was eventually to be entertained. He spent the first week helping to clean—bedroom, kitchen, living-room, dining-hall; and incidentally showing the other workers how to clean, and what it really meant to prepare for the visit of a monarch.

He did such a good job that it was relatively easy the next week to get himself transferred to the kitchen, where he began to help the cooks and to show them how to prepare food that would be fit for a king.

And all the while, in his free hours, he was associating with the townsfolk. Wherever opportunity offered, as the talk turned to the king's visit, he would tell how other cities properly received and

honored their king and how a good citizen would behave on such an occasion.

AFTER SPENDING a month in this disguise, helping the people to prepare for their lord's coming—his own coming in fact—he slipped away one night as the time of the announced visit drew near. Returning to his court from what appeared to have been a long hunting trip, he made ready for the visit of state. At the appointed time the king appeared in all his regal glory and visited that city.

All the members of his retinue were amazed at the high quality of the entertainment and hospitality they received. The king smiled—but did not give away his secret to anyone. No one guessed it—save here and there a man or woman with whom the king had worked in closest intimacy in the hall or kitchen while preparing for the great event. These few smiled too—but did not reveal the king's secret.

As soon as he was gone, however, a few of them gathered to discuss their treasured secret. Most of them were extremely puzzled, reasoning along this line: "What sense was there to what the king did? If he had to come in disguise for his proper reception—why did he bother to come at all?"

But one wise old man disagreed and said: "By his secret labors in our midst, our king showed us how dirty and foul we really are. He taught us how to entertain a king. We know now how to prepare for his next coming.

"As for us here—by the knowledge we have that it was the king himself who came to labor in our midst, we know what sort of a king we have: not simply a lord of power and might, but a loving and benevolent monarch who gives us, if we are willing to accept it, the very service he requires of us."

CHRISTMAS CAME TO A STATE HOSPITAL

By J. OBERT KEMPSON

In Columbia, South Carolina, people of the churches remembered patients suffering from mental diseases

FOR DAYS Christmas packages had poured in. . . . Packages large and small. . . . Packages beautifully wrapped, attractively tied with ribbons, and decorated with sprigs of holly.

More and more packages. Soon there were thousands. Rooms were filled and corridors were overflowing. On they came. A patient carefully observing this unusual event remarked, "Christmas has truly come to State Hospital!"

Indeed it had! The churches of Columbia and vicinity had remembered the mentally ill. It was the first Christmas that every patient in the institution had received a gift!

ARRIVAL OF THE packages spread Christmas cheer. The spirit of the season seemed to burst forth from the hearts of everyone. The hospital staff was impressed again with the good will of man. The nursing corps was inspired to make Christmas a season of joy and love in spite of weariness, long hours, burdening responsibilities.

Many patients who had felt lonesome and forgotten now knew the joys of being remembered. The churches of the community, in their giving, expressed the spirit of Christmas.

Christmas came to State Hospital with caroling in the wards for the sick, the infirm, and aged. Occasionally the quavering voice of an inmate joined in the songs of gladness. Movies telling the story of God's wondrous Gift were shown to those who could not leave their wards. A group of 50 disturbed women sat silently receiv-

ing the Christmas message on the screen only to join spontaneously with the chorus in singing "Silent Night! Holy Night!"

The Christmas story was told again in pageant by 60 patients suffering from mental diseases. Some of them had been forgotten by a rushing world. Others had never found their place in the community. But all of them shared in giving an interpretation of the Holy Nativity which revealed the meaning of God's love to them.

IN THE CHRISTMAS DAY service there was a blending of many voices as the carols were sung. There was a common feeling of oneness expressed not only in need but in the hope of God's abiding love. Therefore, Christmas at State Hospital became an occasion of hope for one who had found her way confusing. With a new perspective and with the love of God undergirding her, she said, "Christmas here has been the breaking of the dawn for me."

Christmas at State Hospital—a patient gives her impression: "Package after package coming in. . . . The joy of hearing one's name called, or seeing it on a package, and the delight of removing ribbon, paper and peering in. . . . The trees bedecked and Santa expected. We never saw him, but we knew he came. . . . An honest-to-goodness Christmas dinner—turkey plus—and parties here and there. . . . There were visitors. . . . A young man to see his grandmother. . . . In the beauty of the carols, the pageant, the Christmas service, there was God and his love."



“PLEASE, SIR, I WANT A MIRACLE”

AN OLD STORY RETOLD BY ALBERT P. STAUDERMAN

THROUGHOUT THE BIG CITY there was gaiety and laughter, for it was the morning of a Christmas Day. But no tree, no tinsel, and no gifts marked the holiday in a crowded tenement flat where a little boy lay deathly sick on a cot in the corner of a littered room.

His parents watched in speechless anguish as the young doctor carefully examined the small patient. A serious spinal infection was drawing the last strength from the young body. Finally the doctor stood up and turned to place his stethoscope in his bag. From the sorrow of his own heart, without looking at the parents, he spoke softly and slowly.

“Only a miracle can save him now.”

IN THE DOORWAY, wide-eyed and frightened, stood a little girl. In her childish way she shared the grief of her parents when she heard the doctor's words. “Only

a miracle,” he had said. That must mean another of those expensive treatments which they could never afford.

SHE GULPED back her tears and ran to her own room. There, on the table, was the dollar she had been given for Christmas. Her parents had neither the heart nor the time to get any other presents. She laid the dollar bill on her bed. From her bank she shook out 11 pennies, its entire contents. It seemed like a small fortune: one dollar and 11 cents, and all hers to spend as she liked!

Carefully she clutched the money and ran down the stairs and out into the wintry street. There was no time to put on a coat or to think about the cold. A few wandering snowflakes brushed softly against her face as she darted down the block. Breathlessly she pushed her way into the corner drug store. It was one of

The Lutheran

those old-fashioned stores with jars of colored liquid in the window and a bell that jangled when the door opened. The fascinating scent of many mingled drugs and herbs permeated the air inside.

At the counter in the rear of the store the friendly old white-haired druggist was talking to a big man in a huge fur coat. To the little girl he looked like a fat, sleek bear. She stood there impatiently for a few minutes as the men continued talking. Then she rapped on the counter with her pennies. She knew it wasn't polite to interrupt, but her need was too urgent.

"PLEASE, SIR," she implored. "I want a miracle!"

The conversation ceased abruptly as both men looked down at her. The druggist knew her family very well. For weeks they had been buying all sorts of medicines for their sick child. In a kindly way he bent down toward the little girl.

"What did you say, dear?" he asked.

"Please, sir," she answered with a sob in her voice. "The doctor says we need a miracle to save my brother. He's very sick, so we need it right away. Look, I can pay for it."

She plunked her money down on the counter and blinked back a tear. The kindly druggist stared at her for a moment, and then at the money lying on the counter. Then he turned back to the man in the fur coat and began to talk earnestly to him in big words that the little girl could hardly understand—something about spines and specialists. In frustrated impatience she began to sob.

The man in the fur coat cleared his throat loudly. Then he bent down and placed his hand on her shoulder.

"My dear," he said. "Miracles are very hard to get, but I think I may be able to get one for you."

"Here's the money," cried the little girl eagerly, pushing her small hoard across the counter toward him.

"Mmmmm . . . yes," said the big man thoughtfully, looking at the dollar bill and the pennies. "That's just the right amount. They cost exactly one dollar and 11 cents. Now tell me, little girl, what's the name of your brother's doctor?"

HAPPILY THE little girl skipped homeward with her wonderful secret. It was very quiet in the tenement when she came in, and evidently no one had even noticed her departure.

A few hours later the young doctor's telephone rang. It was a call from a famous specialist whom he would never have even dared to approach. Through a mutual friend, the specialist said, he had been asked to inquire about the case of a sick boy.

It was still Christmas Day when they stood once more at the sick boy's little cot. The gray wintry evening darkened the single window, making the room look more drab than ever. They spent a long time there, the young doctor and the eminent specialist, in careful consultation.

The troubled parents watched in bewilderment, but with a new ray of hope lighting their hearts. When the two doctors finally left, the sick boy was sleeping and the parents knew that he would soon be in a fine hospital, with the best of care and attention, and with every hope of full recovery. They couldn't understand. It seemed like a miracle.

In the doorway of the room stood the little girl, wide-eyed but no longer frightened. She understood completely what had happened. She knew something her parents didn't know. She knew that the price of a miracle was just \$1.11 . . . plus the faith of a little child.



WHILE SHEPHERDS WATCHED THEIR FLOCKS BY NIGHT,
ALL SEATED ON THE GROUND,
THE ANGEL OF THE LORD CAME DOWN,
AND GLORY SHONE AROUND. . . .

WHY WERE SHEPHERDS TOLD?

Neither in the palace nor in the temple were men ready to heed the announcement of the Saviour's birth. To humble men, whose hearts were eager for God, came the great declaration

By W. ROBERT MILLER

THERE WAS a great stir in heaven that day. Somehow everyone knew at once that Gabriel was being sent by the Infinite One to choose those of earth to whom the coming of the Child should first be revealed. Who would be selected to receive this matchless revelation? Who would be privileged to tell his fellowmen that the Promised One had come?

So there was a great buzzing and whispering in the Celestial City. The younger angels and the cherubs in particular had a hard time keeping their minds on their music. Who would be chosen for this greatest of all honors? It was a glory which even an angel well might desire. But the heavenly choir was to sing its triumphant heralding chorus that night, and they resolutely turned to the rehearsal.

GABRIEL, TOO, wondered. He remembered his own puzzled question, "Almighty One, to whom shall I go?" And the simple answer was, "*When you find them, you will know!*" This would be a long hard search. Of that the Messenger was sure!

At last the celestial city was left far behind as Gabriel's white wings beat their

tireless rhythm past the stars. Finally the glow of earth lay just below. Gabriel glided down in slow spirals, admiring the sheen of the great sea in the light of the moon, the jagged scars of mountain ranges, and lower down the flat shimmer of the vast desert.

Where should he begin his search for the chosen ones? Whom had the Infinite One selected to receive this priceless news of the coming of the King? *The King . . . ? Perhaps a king?* King Herod of Judea was in Jerusalem, he knew, and his search might start at the palace. Surely the king of the Jews should be ardently awaiting the coming of the Messiah!

BUT WHEN Gabriel slowly circled the palace and came to rest on a balcony outside the royal banquet hall his heart grew cold. In the glowing hall the nobles of the court and politicians of the greatest ability and least scruples were celebrating a toast to a drunken king! Gabriel turned sadly away. He knew that he must seek the chosen ones beyond the palace.

As the Messenger gazed across the great city the sleeping temple drew his eyes to its breathtaking loveliness. Unearthly radiance of the moonlight about

its columns made it almost poetry in substance and shadow. Perhaps, mused Gabriel, the chosen ones might be found among the leaders of the true faith! At the thought he set sail on quiet wings to the palace of the high priest.

Light streaming from the window of an upper chamber drew his questing glance. In a moment he was at the sill. Within the room Gabriel saw the great man, whose fox-like face was outlined against the rich hangings on the apartment wall. The high priest was speaking to his friend, Nathan, a member of the Sanhedrin.

"Yes, my friend," the great man was saying, "this has been the greatest year for the temple in my time! The offerings have increased as never before. We are making more money from the vendors' stalls and money changers than in any two years past. Pilgrims have come in by the thousands. Somehow whenever Rome squeezes their purses, as in this new taxation, the people turn to the temple and their worship. And we see to it that they do not forget their tithes!"



The high priest rubbed his hands over a leather pouch on the table before him.

GABRIEL TURNED away. Here were no chosen ones, worthy to receive the tidings of the King. He must go on!

Slowly the Messenger flew above the great city and beyond its protecting wall. It was good to be away from the drunken revel of the king's palace, away from the greed and empty religion of the high priest's chamber.

Across the countryside he sailed on mighty wings until on a hill above the little village of David called Bethlehem he saw the white blur of a flock of sheep and the tiny glow of a camp fire.

Perhaps . . . ? Gabriel's wing-beats quickened as he approached the hilltop. He could see a little group of rough-clad men gathered about the leaping flames. He came to rest in the shadows and listened to their talk.

They could have been talking about the great Roman census and the taxation which was its evil yoke-fellow. They could have been complaining about their employers and the unfair wages and the hours they endured. They could have been plotting to overthrow the power of Rome. But no . . .

The grizzled leader of the group was talking about the Promised One. His voice was rich with reverence.

"Remember what the great prophet Isaiah said about the coming of the Messiah? 'He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.' And when he comes, how glad the telling, as the prophet says: 'O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say

unto the cities of Judah, Behold your God!"

THE OLD MAN closed his eyes. His listeners bent forward eagerly to hear him.

"O young men of Israel," he said softly, "if that day would come!"

Gabriel, listening in the shadows, knew that his quest was ended in this circle of simple faith among honest men. He

stepped forward into the firelight. Here were the chosen ones indeed, those worthy to receive and bear the tidings of the coming of the King. Behind him he could hear the rustling of the wings of the angelic host, ready to sing their triumphant song. How well he knew the words:

"Glory to God in the highest, and on earth, peace, good will toward men."

Christmas Came to Euclid Street

A STORY BY GEORGE BOAL McCREARY

HENRY LUKATS was a modest and substantial citizen. He had always gone about his work as a power engineer in a clean and efficient manner. When he took off his overalls and put on his street clothes to take the bus home, no one guessed that Henry Lukats had just come from eight hours near coal and grease and soot.

People on Euclid Street like Henry. No one had ever heard a voice raised in his house. In winter his walks were always shoveled clean. In summer the lawn was always carefully cut.

Mrs. Lukats was a gentle, self-effacing woman who kept her house spotlessly clean. Nothing in it ever seemed to wear out. Nothing in it ever seemed to get spilled when she was cooking or baking. Nothing ever seemed to go to waste.

HENRY LUKATS owned most of the houses in the first two blocks of Euclid Street. First he had built and paid for his own house. Then he had saved \$2,000 and used it in building another house. When the mortgage was almost paid off on the second house, he built a third. When Henry Lukats had 14 houses, he

quit building. He felt that 14 were all that he wished to own.



When Henry finished a house, he started another

People called the 14 houses "Band Box Row," because they were neat and well kept. One walking along "Band Box Row" was almost overcome with its utter cleanliness. Then one began to feel troubled. There was no sound of children's voices. There were no tricycles and wagons parked along the walks. And then suddenly one came to the realization that there were no children living in "Band Box Row." They simply were not there.

Before renting one of his houses to a tenant, Mr. Lukats always investigated. He had never rented to anyone having children. Whenever a baby had been born to any family living in "Band Box

Row," it happened that Mr. Lukats would decide to make such extensive alterations to the house that it would be necessary for the tenant to move out within a short time.

So HENRY LUKATS prospered and grew a little older each year as he quietly did his daily work and managed the things that God had permitted him to acquire.

Everyone on Euclid Street had a gleaming Christmas tree shining brilliantly in his house from the Eve of the Nativity until the Eve of Epiphany. The lights on the trees came on each evening just as dusk began to thicken into night. They glittered until 10 o'clock. No one had seen a Christmas tree lighted in any house on Euclid Street after 10 o'clock.

Anyone peering through spotless windows into one of the living-rooms along Euclid Street late on Christmas Eve would have seen neat piles of presents clustered at the foot of every tree. There was a cheerful prosperity about the sight.

After a while one realized that the packages were all presents for grown-up people. None of the packages had the awkward clumsiness of a toy that had been wrapped with a cover not quite right for its proportions. All of the packages under all of the trees on Euclid Street were as neat and precise as the astronomical arrangement of the planets.

Christmas after Christmas came to Euclid Street and "Band Box Row" as regularly as it came to the rest of the world. The pattern of the season was fixed and unchanging.

AND THEN ONE Christmas Eve the doorbell rang at the home of Henry Lukats. When Henry went to open the door, no one was there it seemed, until he looked down on the steps and saw a cheap chip basket with a very little baby in it that looked sick and ready to die.

Henry gasped and then grabbed up the basket and carried it into the house.

"Marie!" he shouted. "Come quickly. There's a child here in a basket."

Marie came running with a tense and pale face.

"What can it mean?" she asked. "Whose child can it be?"

Henry placed the basket on the dining-room table. It was a little baby boy, wrapped in a ragged shawl. The baby was blue with cold, breathing, but seemed very weak.

"Wrap him in a warm blanket, Marie," he said, "and I shall call Dr. Hortensius."

Henry went to the telephone. Someone answered at the doctor's home. Dr. Hortensius was sick in bed. He had influenza. He would not be able to make calls for several days. His wife thought that the baby should be kept warm and given a bottle of milk. She did not know of any city official whose duty it was to take care of babies.

Henry Lukats hung up the receiver in deep silence. He would call Pastor Henrici and tell him about the baby. He would know something to do.

A CHILD'S VOICE answered the telephone. The pastor was at church. The children's Christmas Eve service was being held. Her mother was at church too. She had to play the organ. The regular organist was in the hospital. No one else was at the parsonage. Little Dorothy was at home because they were afraid that she was coming down with the measles.

"Dorothy," said Henry, "tell your father as soon as he comes home that someone left a baby boy in a basket on the doorstep of Henry Lukats' house, and tell him I want to know what to do."

"A baby on your doorstep on Christmas Eve!" Dorothy exclaimed with thrilled fervor in her voice. "A real baby!"

O, Mr. Lukats, take him in, and be good to him. It almost seems like the baby Jesus with no crib for his bed. Mr. Lukats, you are the luckiest man in town."

Henry Lukats hung up the receiver. Marie heard him muttering to himself, "The luckiest man in town!"

"Marie," he shouted, "who is that lawyer who works for the county—the one who works with the welfare society?"

"William Kappert," she answered.

"Call him and tell him to come and get this child out of our house," he bellowed. "Tell him that we are totally unprepared to take care of a baby in this house."

Marie called Mr. Kappert's home. The girl who was staying with the Kappert baby said that Mr. Kappert had gone to church. She said that he was the superintendent of the Sunday school, and that the children were having their Christmas Eve service.

Marie hung up the telephone.

"CALL THE CHURCH and tell Kappert to come here at once. The county pays him for looking after children like this."

Marie called the church. The operator rang for a long time, and then a man answered the telephone. It was the janitor. Mr. Kappert was busy with the children of the Sunday school. No, he wouldn't leave the service to come to the telephone.

Marie hung up the telephone and looked into her husband's face. She wondered if he were going to have a stroke on the Eve of the Nativity.

Then getting up from her chair, she walked over and lifted the baby out of the basket, and walked up the stairs with him.

"Where are you going with that child?" roared Lukats.

"I am going to bathe him and take



care of him," came the quiet answer.

"But you don't know how to bathe a baby. You never had a baby in your arms in your whole life," he shouted.

"Any woman knows how to bathe a baby—on Christmas Eve, at least," she replied as she continued up the stairs with the baby nestled gently in her arms. She heard the front door bang. Henry Lukats had walked out of his home on the Eve of the Nativity. He had never done that before.

HENRY WALKED down Euclid Street and gazed at the Christmas trees shining through the windows of "Band Box Row." Every one as neat as a pin with every bulb burning. Every walk had been shoveled bare of snow. Everything along the street was in perfect order. There wasn't a better block of real estate anywhere on the planet.

But someone had left this naked baby on their doorstep. Stupid people would not come and take it off their hands at once. Henry decided to go to Pastor Henrici's and wait until he came home from the children's Christmas Eve service. Pastor Henrici wouldn't let him stick.

Lukats hesitated after he rang the bell at the Henrici parsonage. The little girl, Dorothy, seemed to be coming down with the measles. Perhaps he should not be

disturbing her. But just then the light on the front porch flashed on, and Dorothy came dashing to the door.

"O, Mr. Lukats," she exclaimed, "come in. I'm so glad to see you."

He noticed that she had lost one of her upper incisor teeth. Her hair was in pig-tails. Her clothes looked worn. Maybe they ought to raise Henrici's salary.

"I am so thrilled to hear about your baby boy," Dorothy continued. "I can't help feeling that it is a miracle."

"A miracle!" exclaimed Lukats. "How could it be a miracle?"

"Well," explained Dorothy. "The little boy was born. Perhaps his father and mother did not love him. Then the angels may have said, 'We shall take this dear baby to the home of Mr. Henry Lukats. Mr. Henry Lukats is a good man. He and Mrs. Lukats will love him and bring him up to be a fine Christian man.' Perhaps it was like that!"

LUKATS GASPED. He wondered if the church council ought to investigate the kind of theology Pastor Henrici taught their children at home.

Dorothy rushed on.

"Or perhaps the baby is crippled, and the poor mother is too poor to take him to a specialist to have him saved by an operation. Perhaps she said to herself, Mr. Lukats is a good, kind Christian man. He owns 14 houses and doesn't have even one child. If I leave my baby at his house, he will take him in. Then he and Mrs. Lukats will say, We shall get the best surgeon in the whole world and he will make the dear little baby entirely well."

Lukats said nothing. He began to wonder whether there really was something wrong with the baby. To be left on a doorstep was bad enough, but to be crippled, too—that would be something.

He focused his attention on Dorothy.

He wondered what was in the child. Her eyes were radiant with love for the baby that had been left on his doorstep. She had never seen the baby, and here she was installing the baby as his adopted son and heir to the 14 houses of "Band Box Row."

Lukats looked at Dorothy with something beginning to dawn in his soul. The child was not putting on an act. She was sure that a miracle had happened when someone left that cold, scrawny baby on his doorstep.

"May I use your telephone?" he asked Dorothy.

"O, yes, are you going to call for a surgeon now?" she asked.

"No, not yet," he answered. "I want to call Mrs. Lukats."

HE GAVE THE operator the number. He waited for Marie to answer. It was taking Marie a long time to get to the telephone. Finally she came.

"Marie," he exclaimed, "is everything all right?"

She told him she had bathed the baby and had tried pouring a little milk into his mouth with a spoon. He had swallowed some of it.

"But is he crippled?" Lukats asked.

Dorothy was standing tense and eager as she awaited the report.

"Crippled!" exclaimed Mrs. Lukats. "As far as I can tell he is a perfectly normal little baby with no one in the world to love him."

"No one in the world to love him!" said Lukats. "We shall see about that. Dorothy Henrici thinks that the angels brought him to us. She thinks that we ought to get a great surgeon operate on him if there is anything wrong."

Mrs. Lukats did not reply. Dorothy's eyes were aglow with love and affection.

"Maybe the angels did leave him on

our doorstep," said Lukats, "and maybe we had better do what Dorothy wants us to do. It isn't everyone who has a baby left on his doorstep on Christmas Eve."

HE LOOKED AT DOROTHY. Her face was so red with excitement that he felt that the measles must be starting to break out on her.

"Yes, I think that Dorothy is right. We are the luckiest people in the world, and we shall see that everything is all right for the baby, even if we have to sell all of our houses to pay the doctor's bill. I'll stop at the drug store and get some

bottles and nipples on my way home."

AND SO the years passed on, and "Band Box Row" began to change. At first there was one baby cart in front of one of the 14 houses. The next Christmas there were several along the street.

And then one Eve of the Nativity as an old man walked down Euclid Street with a little boy who was a few days past ten, their eager eyes looked into the houses of "Band Box Row." And in every house there was a gleaming Christmas tree, and around every tree there were presents wrapped for children.

A Christmas to Remember

By KATHERINE BENION

It isn't the year you got the most presents that you can never forget

WE WERE DISCUSSING Christmas plans at a homemakers' meeting. One woman said, "Our Christmas was so rushed last year—between shopping, baking, decorating and gifts. I was glad when it was all over."

Others present said the same thing in slightly different words. I pondered over these remarks for some time. Just how could you go about making a memorable Christmas for your children and for you?

So I asked several of my friends, "What Christmas of your life do you remember most fondly?"

ALBERT, A RETIRED FARMER, was quick to reply. "It was during the depression years," he said. "Our Grange decided to repair and refinish toys, collect old clothing, and contribute canned food.

"On Christmas Eve and the following morning several of us went among the

needy families and distributed the gifts. As I approached one home, I noticed a poorly clothed little girl standing beside a large maple tree, sobbing as if her heart would break. 'What's the trouble, little girl?' I asked.

" 'Santa Claus forgot my little brothers and sisters, and I've got no money to buy them toys,' she said.

"I explained to her that Santa had not forgotten her. His sled had merely broken down, and I had agreed to help him get all the toys delivered.

"I can still see her dark eyes shining like little stars as we went in the house. The other children were eating their breakfast of mush . . . but it wasn't a minute till they'd forgotten all about that and were busy looking at everything. The mother hinted they were so poor because the father had taken to drinking and

Personal Problem Clinic

Drug store nuisance

QUESTION: Our Sunday school has a problem with a near-by drug store. A number of older boys and young men congregate in the store and in front of it at the Sunday school hour and forget all about the classes. Some of them hang around there and absent themselves also from church services, although they have been confirmed and were for a while regular attendants. They are losing a great deal and are a constant encouragement to younger boys to do the same thing.

We are wondering how to break this up.

REPLY: Another school which had a similar difficulty has gone a long way toward solving the problem. The teacher or teachers of the young men appear at the drug store shortly before the Sunday school hour, and/or the church hour, and in a few minutes suggest "It's time for Sunday school (or church)—let's go." The group has been following. This method has been winning co-operation and it arouses no resentment. Whether it would work in all cases, of course, is a question.

This matter could also be talked over in the monthly class meeting in one of the homes—perhaps at the teacher's home. For such an occasion a real effort should be made to have a maximum attendance. If a class will discuss this matter and make a joint democratic decision for regular, prompt church and Sunday school attendance, it will carry strong influence—much more than if the teacher insisted on attendance. Or it could be discussed in the Sunday session if the whole group is present. In open discussion most groups may be depended upon to reach a sound conclusion.

Busybody

QUESTION: I live in a small town which is in many ways very pleasant. But practically everyone knows everybody else, are on rather familiar terms, and many people like to attend to others' affairs. One of my neighbors has an especially strong bent in that direction. She always wants to know what I am doing, where I am going, when, why, how, which, and how long. She also retails information about other people, and isn't very careful about verifying her statements. She is a real busybody if there ever was one.

REPLY: People who have a great deal of time on their hands, with little to do, are prone to take an undue interest in other people's affairs, and to invent reasons and purposes for things which they don't understand. This is especially the case if they have never developed any big worthwhile interests, have no worthy philosophy of life, and have never learned to respect people as persons, or to have regard for their rights to privacy.

As a rule the best practice is pleasantly to ignore such activities, give little or no information, show no interest in receiving it, and let the gossip see that you are independent, interested in bigger, higher things, and quite busy with important, satisfying activities.

If intrusion or prying reaches beyond the line of endurance, have a talk with the pest, and kindly but firmly inform her where you stand and what you expect. She may or may not understand you, but she'll probably catch the general idea that you don't care to be annoyed. Whatever your course, let courtesy be a definite part of your procedure.

—EARL S. RUDISILL

★ ★ ★

He that cannot forgive others, breaks the bridge over which he must pass himself, for every man hath need to be forgiven.

GEORGE HERBERT

Guidebooks for Teaching in Sunday School in 1950

There isn't any doubt about the fact that a Sunday school teacher can secure an almost unlimited supply of help in teaching the lessons.

For teachers of the Christian Growth lessons the Parish and Church School Board of the United Lutheran Church supplies quantities of material. There is also a quarterly guide for teachers of the Augsburg courses (International Sunday School Lessons). Besides the quarterly book, a half-dozen publishers prepare annual books full of suggestions for teachers of these lessons. This week we review those which are likely to prove most useful.

Tarbell's Teachers' Guide. 1950. Fleming H. Revell Company. 416 pages. \$2.75.

"With the Bible and *Tarbell's*, the teacher needs little else," says the jacket of this publication, well-known and respected commentary on the International Sunday School Lessons.

Well departmentalized, *Tarbell's* serves as an excellent aid to the *Augsburg Teacher* for both the senior-intermediate and young people-adult groups.

"Notes on the text" supply specific background on specific verses selected for emphasis. This is followed by historical and geographical background material which proves helpful in the most complicated lessons.

The topic study for young people and adults and the ones for senior-intermediate are handled separately, following the *outline of the entire assigned text*.

The writers of *Tarbell's* handle the supplementary background extremely well, drawing on biography, geography and history for aids for the teacher.

Questions for the pupil's thought and study on the next week's lesson are supplied at the close of each lesson. Worded in an interest-creating manner, they could spell the difference between study and non-study of the next lesson's subject matter. R. T. S.

The Snowden-Douglass Sunday School Lessons. 1950. By Dr. Earl L. Douglass. Macmillan. 467 pages. \$2.50.

For the teacher anxious to bring his pupils the broadest possible interpretation of the

International Sunday School Lessons, this is one of the best single publications for the purpose.

One of its most outstanding features is the *hints to teachers*, a section presenting suggested points of emphasis, illustrations for the more important points, plus paragraphs suggestive of by-products of the lesson discussion. Here, the teacher is given a comprehensive idea of the major objectives of each lesson.

A *Lesson Plan* supplies the instructor with a prepared outline of presentation. Even if the individual prefers to substitute his own plan, this outline serves as a springboard to a custom-built presentation which meets the class's needs. The major points of emphasis are printed in bold-faced type, facilitating easy following during the class period.

Other helps include *Suggested questions and topics for discussion* and a listing of helpful supplementary books at the start of each quarter. This publication is helpful in both senior-intermediate and young people-adult groups using the Augsburg lessons.

R. T. S.

Peloubet's Select Notes. By Wilbur M. Smith. W. A. Wilde. 439 pages. \$2.75.

This is one of the most widely used commentaries on the International Sunday School Lessons, and also is one of the most comprehensive in its field. Now in its 76th year of publication, its popularity has apparently been well-earned.

Ample background on the lesson is presented in the bibliography "The Teacher's

Library" (where specific helps and references are listed), and in the lesson presentation. The latter is an extensive running commentary on the printed text. Format is so arranged that comments and the text appear on the same page, separated for clear usage.

Assistance to the teacher in getting underway in lesson preparation is supplied in sections: "The Teacher and His Class," "The Lesson and Its Setting," and "The Plan of the Lesson"—the latter being in outline form.

Much of the commentary itself is in the form of quotations from other writers, authors, editors, and theologians, carefully correlated by Editor Smith. At the conclusion of the lesson, a series of questions for discussion, printed in bold-faced type, serves as a springboard for class discussion.

Although the volume contains numerous illustrations, users of this book recognize many of them as many-time repeaters. Outside of the four-color illustrations at the start of each quarter, most of the cuts range from interesting to clearly out-dated, will not prove too helpful. R. T. S.

Broadman Comments. International Sunday School Lessons, 1950. R. Paul Caudill. Broadman Press. 475 pages. \$2.00.

This commentary, comparatively new in the field, has already gained wide popularity, especially in Southern Baptist circles, where Broadman Press and Dr. Caudill are held in high regard.

The arrangement of the volume follows that of most other commentaries—the printed scripture lesson, notes on the lesson passage, a lesson outline, lesson presentation, climaxed with the "lesson in life."

In the foreword Dr. Caudill explains that he approaches the Bible passage from the grammatical, historical, and logical standpoint, seeking "always to magnify the spiritual factor." After all, he advises, "if man is to discover the fundamental truths of Christianity, he must depend not only on his reasoning powers, but also upon the illuminating presence of the Holy Spirit operating in his mind and heart."

The language of the text is somewhat

"ecclesiastical" in tone, may prove to be more of a bother than aid to the lay instructor used to the more straightforward and basic language found in many of the older commentaries. R. T. S.

Gist of the Lesson. By R. A. Torrey. Edited by John W. Bradbury. Fleming H. Revell Company. 161 pages. 60 cents.

The introduction to this vest-pocket commentary on the International Sunday School Lessons states the purpose of this publication: "To furnish busy men and women, teachers or scholars in our Sunday schools, with the text of the International Lessons and comments thereon, in such form that they may always have them with them and thus improve spare moments on the train, trolley and elsewhere and to help others than Sunday school teachers and scholars to improve spare moments with their individual study of the Bible."

Whether or not a teacher could prepare a lesson on the basis of background information and data supplied in this booklet would depend largely on the teacher himself. Only three pages, each measuring 2 x 5 inches, are devoted to a lesson. At least one-third of this space is the text, the remainder poignant comments.

The writers admit that the booklet has been prepared with "the proper respect for the intelligence of the teacher borne constantly in mind . . . a developed line of exegesis has been avoided, a mere suggestion substituted." This, the writers point out, "will afford opportunity for the teacher to bring his own reasoning and deduction to a consideration of the lesson for the day."

R. T. S.

HOW A MINISTER SHOULD BEHAVE

Called—In Honor. By Charles B. Tupper. Bethany Press. 158 pages. \$2.

This book tells a minister how to behave himself. It explains in a general way the "Ministerial Code of Ethics" prepared in 1945 for clergymen of the Disciples of Christ. Dr. Tupper has written a gentle and eloquent treatise on the various points of ministerial good behavior.



Shelhart Timetable: "On Schedule"

Each year—on Palm Sunday—there's news of a new mission somewhere on the territory of the Northwest Synod. Regular as dawn, Synod Field Missionary Dwight Shelhart announces formal organization of a brand new ULCA congregation. It's been a custom of many years; 1950 will be no exception.

The first service of the proposed mission was held in Milwaukee, Wis., last month when 103 persons (see cut above) turned out, decided to consider themselves "Martin Luther Evangelical Lutheran Church of Milwaukee." Because leaders could find no public building in which to meet, the Northwest Synod purchased a house which will later be used as the parsonage. Because of the large number of interested people two services are held each Sunday! A Sunday school was begun this month!

When Pastor Shelhart first canvassed the community's 1,365 homes, he discovered 44 per cent were Roman Catholic, 30 per cent Lutheran, and 31 per cent unchurched.

Pastor-organizer and members of the new mission are confident the percentage of Lutherans in the section

will increase, the unchurched group decrease in size. All expect at least 100 charter members to be on hand April 2, 1950—Palm Sunday!

\$90,000 for \$75,000

A pastor who "retired" to a country parish several years ago has just seen the dedication of a new \$90,000 church for his Parrottsville (Tenn.) congregation.

He is Dr. Walter C. Davis, former pastor of St. John's Church, Knoxville, Tenn.,

and of St. Matthew's Church, Charleston, S. C., and now pastor of Salem Church in eastern Tennessee.

Described as one of "the finest rural churches in the South" by visiting pastors and laymen, the new church (see cut, below) has a cruciform floor plan, is of modern Gothic design. The nave will seat 300, a three-floor church-school building will accommodate an equal number.

Actual cost in cash was about \$75,000, but free labor, material and other gifts gave the structure a present value of over \$90,000.

At dedication ceremonies last month, participants included: Virginia Synod Pres-



NEW PARROTTSVILLE CHURCH

... one of the rural South's finest

ident J. Luther Mauney and Dr. Rudolph G. Schulz, pastor of St. John's Church, Knoxville.

Roanoke Star

What its builders say is the largest man-made illuminated star in the world—as tall as an eight-story office building—has been erected atop Roanoke's (Va.) Mill Mountain.



STAR OVER ROANOKE
... largest in world

Because of its size (nearly 90 feet in diameter, erected on a 100-foot high structure) and its location (1,000 feet above the city, already 1,800 feet above sea level) the star can be seen for miles.

Nine rows of neon tubing—red and white—will glow on special occasions (Thanksgiving, Christmas, New Year, Easter). The star was dedicated Thanksgiving Day in ceremonies conducted in co-operation with the Roanoke Ministers' Conference, of which ULCA Pastor Frank K. Efird is president. Construction of the star is sponsored by civic organizations.

Briefly Speaking

Members of Luther Memorial Church, Madison, Wis., heard of a mission in India that was having trouble meeting its debt obligations. Pastor Charles A. Puls and the church council agreed to receive an offering on a recent Sunday. The sum raised, \$1,000, will pay off the mission's entire debt.

Pastors wondered during the recent LWA tour of Pastor Heinrich Falk, when on two successive nights in the same city, 350 people contributed an offering of \$63, 150 persons gave \$62. Then someone remembered that the first offering was received *before* Pastor Falk's address, the second night's, *after!*

A recent Miami (Fla.) publicity bureau poll showed that 90 per cent of persons responding said they went to church—and to the movies—regularly. Horse racing (20 per cent), dog racing (18 per cent), jai alai (16 per cent), and night clubs (13 per cent) ran far behind. The poll was taken among 3,000 registered voters, 14 per cent of whom responded.

Recently in England's Manchester Cathedral, Actress Luise Jørgensen recited from memory every single one of the 15,000 words of the Book of Job. After her 82-minute stunt, she apologized for the lone slip. She had used "only" at one spot calling for "but."

Editorially, the weekly "Southern Churchman" (Episcopal) says preacher's kids are "often the worst children in town." The reason, it continues, is "that most of them get too few 'old-fashioned trips to the woodshed.'" Although PKs face a more difficult task in growing up than do other children, they are often looked upon as something "special," often are given positions in the church's life which is far above anything that they either merit or earn, the editorial concludes.

Members of the Ginter Park Baptist Church in Richmond, Va., have been looking forward to a new \$150,000 addition to their church. Now they've changed their minds, plan to use the money to build chapels in unchurched sections of the Virginia state capital. Speaking for the congregation, Pastor T. Rupert Coleman said "we wouldn't be happy thinking of investing that much money (on ourselves) when other sections of Richmond need churches so badly!"



DRS. ZIMMERMAN AND DEATON

... for one, 62 Thanksgivings

62 Thanksgivings

Thanksgiving, 1949, was the sixty-second consecutive Thanksgiving Day service in which Dr. L. M. Zimmerman, pastor emeritus of Christ Church, Baltimore, Md., participated since he organized the congregation back in 1887.

Shown with Dr. Zimmerman (left) is Dr. John L. Deaton, pastor of the congregation located in downtown Baltimore, pointing to the church bulletin board announcing the service last month.

In his 90th year, Dr. Zimmerman spoke on "Why I give thanks today" with considerable vigor and enthusiasm. Attendance at the service was 1,600! A Thanksgiving offering of \$8,100 was used for unapportioned benevolence!

The day also marked the 12th anniversary of the first broadcast of a Christ Church service. Each Sunday, the 11 o'clock service is aired over the facilities of the Baltimore Mutual-affiliate, WCBM.

28 in Mansfield

It was the fall of 1921 when St. Matthew's Church, Mansfield, Ohio, issued a call to the Rev. Charles F. Sheriff.

In the 28 years that have elapsed since, time and efforts have changed the congregation considerably.

Sunday school attendance has increased from 20 to 200! One short of 1,400 (1,399) adults have been received into membership, 500 infant baptisms have been performed! \$40,000 worth of improvements to church and parsonage have been effected! Church councilmen used to number six; now there are 12 laymen on the policy-making body. Three choirs are in existence now—the children's choir has 25 members, the youth choir has 36 voices!

In 1938, Pastor Sheriff received the degree of Master of Sacred Theology from Oberlin College's graduate school of theology; one year later, Wittenberg College conferred upon him a doctor of divinity degree.

No Idleness Here!

During the recent steel strike, the pastor of Holy Trinity Church, Beaver, Pa., the Rev. Lester M. Utz, made a survey of his congregation, found many of the men were idle because of the strike.

He proposed painting the church interior, renovating the basement for increased efficiency of the Sunday school and Boy Scouts.

Ten men who responded spent three weeks, contributing over 300 hours of labor—or a total savings of \$600!

The task was completed only a few days before the end of the strike. Public acknowledgment was made at a regular church service last month; in addition, a personal letter from the church council to each man said "thank you!"

Holly Hall Sponsor

Citizens of Houston, Tex., are watching with interest the establishment of a half-million dollar home for the aged, to be known as Holly Hall and located on the outskirts of the city.

Oilman Glenn McCarthy, of Shamrock Hotel fame, has donated land and has agreed to sponsor a Charity Bowl annually to secure funds for maintenance. The project is being sponsored by the Houston Council of Churchwomen, of which Mrs. Nathaniel Kern, wife of the pastor of Grace (ULCA) Church, is president.



Hartwick Church

The Evangelical Lutheran Church of Hartwick Seminary celebrated the 110th anniversary of its founding Nov. 13. The Rev. Dr. Otto Voigt, assistant to the president and treasurer of the college, delivered the anniversary sermon. The Hartwick College choir, under direction of Prof. Dale Patton, presented special music. Dr. H. Dennington Hayes, pastor emeritus, and Dr. Paul M. Orso participated.

The original building or chapel, as it was referred to in its infancy, has housed the congregation for more than a century. It has been remodeled twice. Early in the 1900's it was rebuilt to conform to Lutheran Church architecture.

Wagner Fellows

Eight prominent Staten Island (N. Y.) businessmen have been appointed Honorary Fellows at Wagner College during 1950. They will serve as advisers to members of the senior class on the business or profession

they represent. Seven of the men have been reappointed from 1949.

The group represents smelting and refining, education, real estate, law firm, newspaper, chamber of commerce, dental manufacturing and banking interests.

Life Service Retreat

Young men of high school and college age in the Fremont, Nebr., area were recent guests of Central Seminary during the sixth annual Life Service Retreat.

Students interested in the ministry heard addresses by District Judge Russell A. Robinson of Fremont, the Rev. George R. Whittecar of Tulsa's (Okla.) First Church and stewardship secretary of the Kansas Synod, and the Rev. George P. Krebs, pastor of Grace Church, West Point.

Priceless Manuscript

Described as "priceless," Philip Melanchthon's per-

sonal copy of "Preparation for the Gospel" has been donated to Wittenberg College by John Adams, Springfield, Ohio, contractor, an alumnus.

The volume, regarded of great value because of the hundreds of marginal notes in the handwriting of the great scholar and humanist, will be placed in the collection of Lutherana which Wittenberg is building in the hope that the college will one day become a national center for such material.

Printed in Latin in 1480, only 25 years after movable type was invented, the book was used by Melanchthon while he was earning his reputation as "the teacher of Germany" as a professor at the old German university of Wittenberg. Written by Eusebius, the first church historian, the book attempts to prove the excellence of Christianity over pagan religions and philosophies.

Wittenberg President Stoughton examines addition to the college's Lutherana as Donor-alumnus John Adams looks over his shoulder



NEWS IN THE CHURCHES

CALIFORNIA

Four New Missions for Synod

LOS ANGELES—In an island of the blue Pacific there are to be two new missions organized within the next few weeks.

Kimuki, Honolulu, and Pearl Harbor in the territory of Hawaii, are the two promising centers where two new missions are being groomed for organization by Pastor Everett Jensen.

The Rev. Thomas Allport, board representative of the Board of American Missions, sailed Nov. 30 to the Hawaiian Islands to take up his work at Lihue, Kauai. This field has been vacant for many years.

The third mission was organized Dec. 4 in Van Nuys, Calif., with George Steffens as layman missionary organizer. Seventy-five charter members were on hand. Mr. Steffens is the past president of the synodical Luther League.

The fourth new mission is the result of the work of the Rev. John Glidwell who is the missionary pastor organizer at Globe, Ariz. This will make five congregations in Arizona, whereas four years ago there was but one.

The Rev. Louis Mertz was installed pastor of the Lakewood Village congregation in October. For this congregation Trinity Church, Long Beach, financed the purchase of a 20-acre tract of land.

Scheduled for December are services for ground breaking of Lakewood Village Church

at Long Beach, and Monterey Park Church in that city. The latter will be erected by the congregation formerly known as St. Paul's East Los Angeles. The old property has been sold. With additional funds gathered a new structure will be built. The Rev. Donald W. Endter is pastor.

On Thanksgiving Day a ground-breaking ceremony took place in La Canada. Here will rise the new La Canada Foothills Church.

Dec. 4 saw the dedication of St. John's Church, Sacramento.

On Dec. 11 President James P. Beasom, Jr., had charge of three services: the first, the rededication of the church at Santa Barbara; second, the dedication of the new Altadena Church; and the third, the installation of the Rev. J. Emory Ackerman as pastor of the Church of the Transfiguration at Loyola Village, Los Angeles.

Dec. 18, Dr. Beasom helped lay the cornerstone of the new educational plant of the Alhambra Church.

The burden of the conversation among our churches is the program of CHEY and of the proposed Pacific Lutheran Seminary to open in the fall of 1950 in Berkeley.

ALBERT B. SCHWERTZ

MARYLAND

Hagerstown Sessions Stress CHEY

HAGERSTOWN—Great interest and enthusiasm marked the CHEY dinner meeting



Members and friends of Grace Church, Culver City, Calif. are shown at work on the new \$16,000 parsonage for Pastor W. H. Blough. The building cost only \$9,000, due to the volunteer labor of men of the community

for pastors, councilmen and key laymen held at St. John's Church, Hagerstown, Nov. 29. Dr. Raymond J. Seeger, Maryland Synod Director of CHEY; Dr. J. Frank Fife, president of synod; Dr. Abdel Ross Wentz, Gettysburg Seminary; and Dr. Henry W. A. Hanson, Gettysburg College, spoke. Pastor Edward P. Heinze is Area Director.

STRAINS of the Latvian national anthem floated over Smithsburg, Nov. 18, as Washington County's DPs celebrated their own Independence Day, 6,000 miles from their native land. The Rev. Francis R. Bell, pastor of Trinity Church, Smithsburg, who played a major role in bringing these families to this area, invited the Latvians to the church for their celebration.

APPROXIMATELY 2,000 persons participated in a county-wide religious census Dec. 4. Catholics, Jews and Protestants are co-operating in this project as conceived and planned by the Washington County Council of Christian Laymen.

Dr. Elwood S. Falkenstein, Grace Church, Westminster, celebrated the 25th anniversary of his ordination by re-preaching his first sermon.

"FOR THE CHURCH to say 'Here I stand!' is not enough," said Dr. F. Eppling Reinartz, ULCA secretary, at the Hagerstown Reformation service. "The church's capacity to possess and convey blessings to its members is determined by what it stands ON, what it stands FOR, what it stands AGAINST, what it stands BY, and under whose guidance and empowerment it stands," he said.

OVER 100 ATTENDED the pastor-councilmen dinner of the Carroll County Lutheran Ministers' Association held recently at Westminster. Dr. Frederick R. Seibel introduced speakers Dr. Abdel Ross Wentz, President J. Frank Fife, and the Rev. Robert B. Rau. Discussed was the promotion of THE LUTHERAN and CHEY.

A NEW TWO-STORY parish house is nearing completion for St. Paul's Church, Walkersville.

RESIGNATIONS effective Dec. 1: The Rev. William E. Fox, Zion Church, Middletown; Rev. Arthur G. Null, Manor Parish, Doubbs.



Dr. Erwin S. Spees, Parish and Church School Board secretary; Dr. Russell W. Stine, of the Muhlenberg College faculty; and the Rev. Edward G. Schmickel, II, pastor of St. Joseph's Church, Allentown, Pa., discuss the recent Lutheran Community Leadership Training school conducted in the Pennsylvania city

OVER 120 WOMEN, 35 of them from Grace Church, Westminster, made a religious survey of Westminster.

Missionary and Mrs. Wilbur C. Currens, missionaries to Liberia, sponsored by Evangelical Church, Frederick, spent a recent Sunday with the supporting congregation.

DR. G. ELSON RUFF, editor of THE LUTHERAN, was speaker at the Carroll County Reformation Rally held in Grace Church, Westminster.

STRESSING PERSONAL evangelism Judge Norris C. Blake, FDIC general counsel, Washington, and former Chief Justice of the Colorado Supreme Court, addressed Trinity Sunday school, Hagerstown, Nov. 20.

MANY CHURCHES in the area are supporting the synodical plan for additional subscriptions to THE LUTHERAN.

A SUNDAY SCHOOL BUILDING costing approximately \$35,000 will be built soon by St. John's Church of the Salem Parish.

THE TITLE of "Pastor Emeritus" was bestowed on the Rev. Luther F. Miller, Hagerstown, at special services in Bethany Church, Baltimore, on the 51st anniversary of his ordination. Pastor Miller, now a member of Trinity, Hagerstown, served Bethany from 1906 to 1923 and was supply pastor during the past summer.

WILSON P. ARD



Members of Epiphany Church, Camden, N. J., are shown during services observing the 70th anniversary of the congregation. Dr. E. E. Fischer, president of the Ministerium of Pennsylvania, preached. The Rev. Paul C. Weber is pastor.

NEW JERSEY

\$2,500,000 Building Drive Launched

JERSEY CITY—A luncheon for Lutheran pastors of this area was held Nov. 21, under the sponsorship of the Board of Directors of the Lutheran Memorial Hospital to launch its \$2,500,000 building fund campaign. To supplement grants from government and industry, it is hoped that Lutheran congregations in the Newark area will add \$500,000 to the fund, which will be used to erect a new hospital building on a site near the Newark-Belleville boundary. The Rev. Arthur Herbert, East Orange, is chairman of the hospital board, which is an intersynodical Lutheran group. The hospital, formerly known as the German Hospital and later as the Memorial Hospital of Newark, was turned over to a Lutheran board of directors about six years ago by the medical staff which had previously been directing its own affairs.

The ALMO, which is the alphabetical nickname of the Association of Lutheran Men's Organizations of Northern New Jersey, has adopted as a special project the provision of a station wagon for the use of the social service division of the Lutheran Welfare Association. An appeal has been made to all of ALMO's 21 constituent organizations to help purchase such a vehicle.

ALMO is a district brotherhood group, most of whose members are located in Bergen, Passaic and Hudson counties. Henry

F. Alderfer, of Holy Trinity Church, New York City, is president. Its purpose is to develop and sponsor co-operative activities between Lutheran church men's groups.

PAYMENT of its second mortgage was the goal set by Holy Trinity Church, Leonia, to help celebrate its 20th anniversary. The Rev. R. Donald Clare reported that communing membership had increased to 160 and that notable progress had been made in other fields. Dr. R. H. Gerberding preached the anniversary sermon on Nov. 20, at which time a new portico was dedicated.

The Rev. Harold Haas, Jersey City, is district chairman for the CHEY appeal. Committee meetings are being held and plans laid carefully to pave the way for a successful campaign in April.

THE GOLDEN ANNIVERSARY of the ordination of its pastor emeritus, Dr. Stephen Paulson, was celebrated Nov. 6 by the congregation of St. John's Church, Englewood. Pastors David C. Smith, Ivan L. Sterne, Samuel B. Brosius, and Albert P. Staudeman participated in the service. Dr. Paulson's former pastorates were at Williamport, Pa., and Brooklyn, N. Y. He also served as dean of Hartwick Seminary.

THE REV. CHARLES S. SCHMIDLING was installed as pastor of St. Paul's Church, Bayonne, on Nov. 13. He was prewar pastor in River Edge, and served since as Navy and VA chaplain.

THE LUTHERAN WELFARE Association is seeking a social case worker, has employ-

The Lutheran

Miss Doris Moore as assistant to Mrs. Julie Matzinger.

ALL CONGREGATIONS participating wholeheartedly in the evangelism program are reporting results. Two of the most notable are Trinity Church, Hudson Heights, which received 64 new members into fellowship as the direct result of the campaign; and St. Paul's Church, Teaneck, where 74 united with the congregation on Nov. 20 to make the largest single group ever to join at one time, and to surpass by 15 the entire membership when the congregation was chartered 24 years ago!

The Rev. John H. Wagner and Albert P. Stauderman are the respective pastors of these two congregations, which shared another unusual honor recently. As the result of the Bergen County church survey conducted by the interdenominational council of churches, Hudson Heights Trinity and Teaneck St. Paul's were singled out as *superior* congregations, the only two Lutheran churches to receive this rating, which was based upon growth, membership, and program. The Hudson Heights congregation lists 503 communing members; the Teaneck congregation 625.

ALBERT P. STAUDERMAN

ONTARIO

Correspondent Gleans Bulletins

Correspondent Mehlenbacher presents here a unique cross-section report of activity in the Canada Synod . . . excerpts from parish bulletins reaching his desk. He calls them his "quarried quotes."

HEIDELBERG-ERBSVILLE: "Church councils heard plea for LWA in letters from Dr. Fry and Dr. Empie. Action followed. Our parish has oversubscribed its quota. Still we will give all another opportunity next Sunday to help." . . . "Every Friday evening Bible study at St. Peter's. Why deny yourself this food for the soul?" . . . "Rural fellowship Sunday evenings among near-by congregations is much appreciated by the young people; over 100 have been in attendance."

ST. JOHN'S, WATERLOO: "Fifty-two persons

were received into 'our spiritual fellowship last Sunday. We all rejoice in this new strength." . . . "At the Every Member Visitation Workers' banquet each visitor signed his own pledge card before the picture of Christ at his place setting. One hundred twenty-five members took part." . . . "A gift from our congregation of \$2,000 will put us well over the top for 1950 and CHEY. Yes, we have given a lot for Waterloo . . . and we are receiving a lot from Waterloo. Let us not be the sand in the machinery of a successful endeavor for her."

ST. MATTHEW'S, KITCHENER: "Golden Hours received the sum of \$100 by the will of the late Martin H. Zinkhann. He had expressed this wish orally, other heirs honored it. Golden Hours is still the only Lutheran Church service in western Ontario broadcast every Sunday to the aged, the sick and the shutin. It is now in its 20th year." . . . "Confirmation this Sunday brings the number of confirmands for 1949 to 85."

ST. PETER'S, KITCHENER: "Dr. Randolph James Patterson (a medical doctor) was received into membership of St. Peter's by confirmation last Sunday. An ardent Roman Catholic, he has received instruction in our Lutheran faith since August. He is engaged in research work at Queen's University, Kingston, at the present time." . . . "To the pleasant surprise of everyone, 160 attended



Carl Furner, right, contractor and builder of the new St. Mark's parish house in Oaklyn, N. J., hands over keys to the \$30,000 building to Pastor C. Donald Heftt. Dr. Emil E. Fischer, president of the Ministerium of Pennsylvania, preached the dedicatory sermon



When Albert G. Sewing (left), president of Faith Church Council, St. Louis, presented a new car to Pastor Arthur M. Neumann recently, also present was ULCA President Franklin Clark Fry. The car was a birthday gift from the congregation

the first 9:30 A.M. service. When 11 o'clock came around, the church was filled to capacity. Attendance at Sunday evening services is maintained."

Recently a layman presented CHEY to a lukewarm church council. After a three-hour long meeting, the council became 100 per cent enthusiastic. Laymen are carrying this program into every congregation with power and great promise. This rising sense of stewardship is reflected in Hamilton conference churches where 100 per cent apportionment goals are being vigorously sought.

Many individual Christmas gift lists on this territory will contain subscriptions to *THE LUTHERAN* and *The Canada Lutheran*. The Rev. Henry F. Nuhn, pastor of the mission in Fort Erie, is directing the promotion.

"Difficult but directive and productive of dividends is the work among the Children of the Church," said Mrs. Judson White, synodical secretary. The Children of the Church festival welcomed over 200 parents and children to St. John's parish hall, Nov. 27. Groups participating were from St. Mark's and St. Matthew's, Kitchener; St. James' of St. Jacobs and St. John's, Waterloo. Miss Marjorie Uffelman, parish secretary of St. John's, was in charge.

THE REV. GEORGE INNES was installed in Zion Church, Sault Ste. Marie, recently. Installation of the REV. JULIUS NEFF, as pastor of the Williamsburg-Dunbar parish, was conducted Nov. 13. THE REV. HARRY LOSSING is now serving as board missionary in the Kingston-Belleveille mission field.

W. A. MEHLENBACHER

PENNSYLVANIA

Laymen Attend Retreat at Thiel

PITTSBURGH—The first lay retreat sponsored by the Pittsburgh Synod attracted 85 laymen on the campus of Thiel College last month. "The Stewardship of Life" was discussed by ULCA President Franklin Clark Fry and Wittenberg College President Clarence C. Stoughton. Dr. Edward K. Rogers, First Church, Warren, served as chaplain.

"The Lutheran" is being sent to Buhl Hospital at Sharon, a gift of St. Paul's Church, Farrell. The stewardship portrait of Christ was distributed widely in the hospital recently.

FOUR UNION REFORMATION services were held in Belmont County, Ohio, under the auspices of local ministerial and Belmont County ministerial associations.

THE UNITED STEWARDSHIP COUNCIL of interdenominational stewardship leaders held their 1949 convention in Pittsburgh. Henry Endress, Zeb Trexler, and Dr. C. C. Stoughton spoke at the convention, also in various congregations.

THE ERIE CONFERENCE Luther League are presenting a series of plays and pageants to help raise funds for the national project of building a church in Hawaii. The best of each group of plays will be presented later to the public in Luther Memorial Church, Erie.

OF EUROPE's displaced persons who have made their way to Pittsburgh about 100 Latvian Lutherans. On the 31st anniversary

of the founding of the Latvian Republic, known as Proclamation Day, a service of commemoration was held in First Church, Pittsburgh, by the Rev. Alberts Ozols of the Board of American Missions. At present Pastor Ozols is associated with First Church.

FIRST CHURCH, WARREN, has averaged more than 200 pounds of clothing per month for Lutheran World Relief for 3½ years.

A LUTHERAN Laymen's Movement banquet was held in Pittsburgh recently. Six new members were added to the growing list of Lutheran Laymen for Stewardship. Present for the meetings were Messrs. Endress and Trexler.

The men of Trinity Church, Beaver, Lester M. Utz pastor, made idle by the recent strikes put in their time improving the church properties. More than 300 hours of labor were given to painting the interior and building new Sunday school and scout rooms. In the past year the Sunday school enrollment has increased more than 100 per cent.

PARADISE CHURCH, North Lima, Ohio, recently celebrated its 100th anniversary. Messages were brought by Dr. H. Reed Shepfer, president of synod; Pastor J. L. Miller and Theodore Hoffmeister.

THE BEAVER and Ohio Valley Lutheran Men's Association held its annual Fall Rally at Redeemer Church, Monaca. Fred Ripper, New Brighton, was elected president.

GRACE CHURCH, Spring Garden, honored all its members who have worked faithfully in the congregation during the past 50 years by a special service of recognition. One of those honored was Charles Fuhr.

LUTHER E. FACKLER

Berks County Laymen Hold Meet

READING—The new officers of the Lutheran Laymen's Association of Berks County and the Reading Conference were installed recently at Grace Church, Shillington, by Pastor Victor A. Kroninger.

Now in its second year, the organization has as its main purpose: the encouraging of the layman to assist his pastor in the furtherance of the Kingdom of God. For admission, each member must have served at least one term on a church council, must attend worship services regularly and must commune at least twice a year. In addition, he must be a liberal giver, have a good reputation in the church and community.

Officers (*see cut*) include: left to right, front row—Vice President John L. Kreider, President Morgan D. Reinbold, and Pastor Kroninger; back row—Secretary Peter B. Schweyer, Vice President Clarke T. Miller, and Deacon Arthur J. Leid.

MRS. EDWARD J. DEININGER, well-known member of Grace Church, Reading, died Nov. 8. She was 72. Active in the Pastor's Aid Society, she had been a Sunday school teacher for many years, prior to her marriage served as organist of the Girardville (Pa.) Church. She is survived by two sons and a daughter.

Fire Interrupts Plans for Home

YORK—Fire has upset plans of the York County Ministerial Association to secure a building for the establishment of a local convalescent and rest home. Recently, flames consumed the Crandall property, just out-



Leaders of the Berks County Lutheran Laymen's Retreat are pictured during recent sessions in Reading (*see Reading News*)

side of York. This had been the objective of the association; plans for further action must be reconsidered.

At a meeting prior to the fire, the Rev. Francis Shearer, Board of Social Missions, emphasized the necessity of interest in a home for the aged. "Since people are now living longer than in the past," he said, "their care is becoming increasingly a problem. The chief difficulties now revolve around the loneliness and health of these old people. 'Orphan Granny,' not Orphan Annie, should get our sympathy and help!"

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SUNDAY SCHOOL, 9:30 A. M.
WORSHIP, 11:00 A. M.
MEN'S SERVICE CLUB
(Wed.) 8:00 P. M.

The Evangelical Lutheran Church of the Holy Trinity

Charles Foelsch, Pastor
 Walter Baker, Organist

Central Park W. at 65th St., New York City
 Matins and Holy Communion 8:45 A. M.
 The Service 11 A. M.—with sermon
 Vespers with Meditation, also Oratorio
 8 P. M.

NEARLY 150 PERSONS were enrolled in the Fourth Lutheran Leadership Training School in York this fall. Dean H. Walter Webner reported 60 of the students received credits

A mass meeting promoting CHEY will be held in St. Matthew's Church, Hanover, on Feb. 7. Dr. Abdel Ross Wentz, president of Gettysburg Seminary, will speak.

MT. ZION CHURCH members are planning a new parsonage, to be built on land recently received as a bequest.

THE YORK SPRINGS congregation will use interest from a \$5,000 bequest to buy fuel.

A NEW \$17,000 parish house has been completed at Zion Church, Fairfield.

GRACE SMITH, of St. John's Luther League, Abbottstown, was re-elected president of the York District League at the recent convention in Red Lion. New members of the executive committee are Burnell Gulen, of Hanover, treasurer; and Eugene Brown, of Chanceford, extension secretary.

IMPROVEMENTS costing \$8,500 have been made at Trinity Church, Lemasters.

THE PARSONAGE at Shrewsbury has undergone extensive improvements costing \$5,000.

MEMBERS of Mt. Zion Church, Allen, observed their centennial recently with special services. Improvements costing \$10,000 were dedicated.

PAUL LEVI FOULK

TEXAS

Synod Stresses Evangelism This Fall

MANY INSTITUTES on evangelism were conducted in widely scattered sections of Texas this fall. In the area around San Antonio, Pastor Carl J. Deithloff, of Faith Church, San Antonio, was one of five teachers conducting sessions in five communities attendance averaged 60 persons.

A RECENT SURVEY covering apportionment payments of Texas Synod congregation over the past decade has revealed some interesting facts. Salem Church, Port Lavaca has the highest increase in benevolent giving, jumping its contributions by 240 per cent plus since 1944, when it was received into the synod. First Church, Dallas, sub-

scribed 200 per cent apportionment twice, three other times attained the 190 per cent bracket despite heavy building commitments. Two congregations—Victoria and Cuero—have been consistently above 100 per cent.

As of Nov. 1, Texas Synod is behind in the benevolence quota. With a budget of \$34,306, synod officials had received \$19,772.52, or 57.6 per cent. Grace Church, Harlingen, and Faith Church, San Antonio, had overpaid their quotas by that date; Dallas and Vernon congregations had met theirs 100 per cent.

THE FALL CONFERENCE stressed stewardship. Peculiarly, two papers warned concerning the danger of teaching the Old Testament tithe. Pastor Louis H. de Freese gave an exegetical paper on "How Much Shall I Give to the Lord?" and the Rev. Frank R. Wagner read a paper on "The Practical Side of Stewardship." Both men stressed the importance of Christ's call to give our whole selves to God. Pastor Frank O. Broesicke pointed out that there was no doctrine of the Lord's Day. The best way of keeping it is by following Luther's explanation of the Third Commandment. Pastor Edwin J. Oehlke opened the conference with a sermon on Evangelism.

THE SYNODICAL Luther League held its fall rally recently with an evening boat ride up the Colorado River as one of the chief attractions. Two hundred twenty-four people registered, one of the largest in Luther League history. Dr. David Currie, a professor at the Presbyterian Seminary, Austin; next year's camp director, Pastor Frank Wagner; and Dr. Lewis P. Speaker, host pastor and president of synod, spoke.

The synodical Brotherhood recently held a President's Rally in St. Luke's Church, San Antonio. Mission Projects, Boy Scouting, Evangelism were subjects of discussion. Many of the men also attended a Lutheran mass meeting in municipal auditorium, a part of the program of the ALC national Brotherhood convention. Over 4,000 were present.

SYNOD PRESIDENT SPEAKER was honored as pastor in his Austin church recently, on the 30th anniversary of his ordination.

FIRST ENGLISH CHURCH is studying plans for a new parish hall. Over \$3,000 in voluntary gifts is in the fund.

DR. KARL HENRY, secretary for the ULCA Board of American Missions, recently made a tour of missions in Texas with Dr. Speaker.

ST. PAUL'S

LUTHERAN CHURCH
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E. W. Harner, D.D., Pastor
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Outnumbered were the ULC pastors at the Inter-Lutheran Seminar at Austin. Missouri pastors used them as a target for finger pointing, telling all present that the ULCA were bad Lutherans and must mend their ways, and were the cause of much of the disunity of the Lutheran Church in America. Pastors Speaker, convener and host of the meeting, and Frank Broesicke defended the position of the ULCA. There was no bitterness shown. It was decided to continue discussions, including prayer fellowship.

The Rev. Joseph L. Knutson of the American Lutheran Conference spoke on "God Gives Christ and His Church"; the Rev. Harold F. Schweigert, Missouri Synod, brought the other message, "Members of a Living Lutheran Church Witness to Christ." This latter paper brought most discussion.

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"Like a Mighty Army" has been shown in most of the synod's congregations.

SANDOR SZEKELY and his wife, new Americans from Hungary, will locate in Philadelphia Church, Swiss Alp. A house has been furnished and the members are supplying furniture and other necessities.

A 1950 BUDGET of \$18,650 is being considered by Grace Church, Houston. Nearly half of this involves the new building and equipment.

Services are being conducted by the pastors and members of Grace and Redeemer churches in the new Garden Oaks area in Houston with the purpose of establishing a new mission.

A NEW ELECTRIC ORGAN has been given to St. Paul's Church, Kilgore, as a memorial.

A CAMPAIGN for funds to pay off the debt of the new educational building of St. Andrew's Church, Weesatche, will permit the congregation to pay off \$2,000 of the \$2,500 debt.

THE REV. J. M. SCHEDLER, Victoria, has been appointed editor of the *Texas Lutheran*, which will appear in bulletin-size format soon.

JAMES F. VORKOPER

DECEASED

Dr. George S. Bowers

Dr. George S. Bowers, former secretary of the Maryland Synod and a past president of the Virginia Synod, died in Norfolk, Va., Oct. 7. He was 90.

Born in Jefferson, Md., the son of a pioneer Lutheran pastor, Dr. Bowers was educated in the Smithsburg school, was graduated from Gettysburg College and Seminary, was ordained by the Maryland Synod.

He subsequently served pastorates in York, Pa.; Hagerstown and Baltimore, Md.; and Winchester, Va. He received honorary degrees from Gettysburg and Roanoke.

Surviving are a brother, Dr. John C. Bowers, of Catonsville, Md.; a son, George H. Bowers, of Norfolk; and a sister, Mrs. Lelia Grove, Baldwin, N. Y.; and seven grandchildren, one great grandchild.

The funeral service was held Nov. 2 in First Church, Norfolk, by Dr. Luther Strickler assisted by the Rev. Roy Sloop, Newport News, and Maryland Synod President J. Frank Fife.

Dr. L. A. Bush

Dr. L. A. Bush, pastor emeritus of St. John's Church, Boiling Springs, Pa., died Nov. 15.

A graduate of Gettysburg College (1894) and Hama Divinity School (1897), he served pastorates in Jefferson, Md.; Boonsboro, Md.; Ohio; Lemoyne and Boiling Springs, Pa. He retired in 1948.

Surviving are his wife, Mrs. Ella Newcomer Bush; four sons, M. P. Bush, Carlisle, Pa.; Horace E. Bush, Flushing, N. Y.; Carroll Bush, Shamokin, Pa.; and John L. Bush, Lemoyne, Pa.; five grandchildren and two great grandchildren.

The funeral service was conducted in St. John's Church, Boiling Springs. Burial was in Gettysburg, Pa.

Mrs. Ezra Keller

Mrs. Lena E. Keller, wife of the Rev. Ezra Keller, pastor of St. Paul's Church, Hillsboro, Ill., died in Hillsboro Oct. 24.

Born in Florence, Ky., she was educated in Kentucky schools and studied after graduation at the Cincinnati Conservatory of Music. Following her marriage to Pastor Keller, she was active in the work of St. Paul's Church, and taught in Sunday school.

The funeral service was conducted in St. Paul's Church by Pastor Hugh Paton assisted by Pastors Roland G. Riechmann, A. L. Angersbach, and W. N. King.

CHANGES OF PASTORATE

NEW YORK SYNOD

BOSCH, EDMUND A. From Zion Church, Utica, N. Y. To St. George Association, executive secretary. 523 Sixth St., Brooklyn, N. Y.

COOK, OLNEY E. From St. Paul's Church, Bayonne, N. J. To Christ Church, Woodstock, N. Y.

FROMMHAGEN, FREDERICK C. From New York Inner Mission Society as executive director. To Zion's Church, Ridgefield, N. J. Prospect and Slocum Aves.

HACKMAN, GEORGE G. From St. John's Church, Fulton Ave., Bronx, N. Y. To Wagner College as teacher.

MILLER, JOHN W. From St. John's Church, New Bedford, Mass. To Christ Church, Union, N. J. 1049 Sterling Rd.

RIETZ, M. G. L. From St. Philip's Church, Brooklyn, N. Y. Retirement. 35 Irving Pl., Lynbrook, L. I., N. Y.

SCHROEDER, ARTHUR. From Syracuse, N. Y. To St. John's Church, Potter, N. Y. RD 3, Penn Yan, N. Y.

SCHRODER, ALFRED J. From Christ Church, Rochester, N. Y. To St. John's Church, Fulton Ave., New York City, N. Y. 1343 Fulton Ave.

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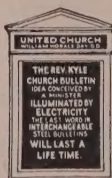


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IN CONCLUSION

ON A TRAIN I overheard two Jewish men talking about their religion. They agreed that it is better to be orthodox than liberal Jews. "I want things to be definite," said one. Keeping the laws of ancient Israel is a hard-and-fast religious practice which satisfies him.

Some Christians are like that. They want the facts about God all straightened out, so they know exactly what to believe. They seek for almost scientific precision in knowing what God has been thinking about and what He has been doing all along. Then they can sit back in happy assurance that they have the truth.

I don't have any faith in that kind of truth. Somewhere out in the middle of the sea, asked Henri Bergson, how can a wave understand the great ocean from which it rises and into which it falls? That isn't a good comparison, because we are not part of God. We are separate from Him. We are part of His creation. But how can we know the creator? If any man could draw a circle around God, indicating where He is and who He is, he would be greater than God.

THAT'S WHY we must have Christmas. God, who has always known that man would be unable to understand Him, himself became a man. He did that so He could tell us everything about himself which we can understand.

That's the chief thing we know about God, and it is so full of mystery that nobody can prove it. How could God be a man? Scientific fellows have a right to laugh at us for believing it, but we do. It's our faith in this that makes us Christians.

We humans can't spell out one single syllable of the meaning of the universe

except this: that God came to us in Jesus Christ. We don't exactly know how God created the world. There seem to be two stories of the creation in the book of Genesis, one beginning at chapter 1 verse 1, ending in chapter 2, middle of verse 4, and the second beginning in the middle of verse 4 and continuing through chapter 4. And we don't know when the world will come to an end. It is clear that some New Testament writers believed the end would be in their lifetime.

But one thing we Christians are sure about. God came to us in Jesus, and said to us—This is what I am like. Shepherds heard an unearthly song in the skies, and that is a mystery which would make any scientist scratch his head. The whole story of Jesus—from Christmas to Easter—is so full of strange and startling events that we can't possibly pin it down like a historian tries to pin down the record of ordinary events.

Without God working in our minds, the mystery of His revelation is too much for us. But He guides us into the truth. He has revealed about himself in Christ, like a father patiently explains things to a three-year-old.

STARS SHINE THESE December evenings in the fathomless skies. The bells ring again on Christmas. We shall hear the ancient story of our Saviour's birth. And we shall understand that the meaning of our lives is focused in that long-ago night in Bethlehem, when God became man to redeem us from the dreadful darkness of being separated from Him. To us of childlike faith God's light shines bright, although maybe we can't analyze its rays with our spectroscope.

—ELSON RUFF



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How often have I thought: On Christmas
Eve

If only I could walk abroad, and find
Some little village-place, of Bethlehem kind,
Hushed in the spell that dusk

and lamplight weave;
Pass some low door beneath a stable eave,
And catch a stirring and a gleam behind—
Would the great birth grow vivid to my mind?
And would I then more potently believe?
What need, O Lord, to see Thy presence thus,
Or watch for starry band or starry sphere,
When Thou art still Immanuel, God with us,
Forever and immeasurably near?
What need, with shepherds

or with kings discuss
Thine ancient birthplace?
Thou art *now* and *here*!

MARGARET R. SEEBACH from *Here We Have Stars*

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